THE JEWISH SYNAGOGUE.

OR AN HISTORICALL NARRATION OF THE STATE OF THE JEWES,

BIBL. CANT. ACAD.

C.52.5.14

At this day dispersed over the face of the whole Earth.

In which their Religion, Education, Manners, Sects, Death and Buriall, are fully delivered, and that out of their own Writers.

Translated out of the Learned *BUXTORFIUS*, Professor of the Hebrew in *Basil*, and diligently compared with the *Talmud* and other Writers, out of which it had its Originall.

Also furnished with divers Marginal Notes, very profitable and necessary.

By *A: B:* Mr. A. of Q. Col in *Oxford.*

LONDON,
Printed by *T. Roycroft* for *H. R.* and *Thomas Young*, at the three *Pidgeons* in *Pauls* Church-Yard. 1657.

1743:82

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THE AUTHORS

PREFACE

To the Christian Reader.

Christian Reader,

WHen once we exactly ponder in the Scales of our understanding that thrice pressing load of Jewish ingratitude, disobedience, and obstinacy, for which they were dayly branded by *Moses* and the rest of the Prophets with a foul guilt, to which was annexed a vehement reprehension. When we seriously consider those horrid threats and execrations wherewith God in his justice would depress them, unless they framed their lives according to the strict rule of his Commandements; this ought to be a warning-piece unto us to entertain such blessings with a more gratefull acceptance, and hitherto to bend all our studies, that by our unthankfulness we should not make our selves unworthy of them, and so be dis-inherited of such a possession. *Moses* in this manner prophecies of the Jews ingratitude, *Jesurun waxed fat, and kicked. (thou art waxen fat, thou art grown thick, thou art covered with fatness) then he forsook God which made him, and lightly esteemed the worke of his salvation.* This issued from a prophetical spirit, declaring that as already present, Deut. 32.15.

which after the revolution of many a year was to be fulfilled and accomplished. This ingratitude was in its swadling clouts when *Joshua* led *Israel* into the land of promise, which is ratified by the unanimous suffrage of the whole Colledge of Prophets, and almost in the very same terms by *Hosea* in chap. 13. *Jeremy* arraigns them as guilty of the same crime; the bill of indictment runs thus: *They are turned back to the iniquities of their fore-fathers which refused to hear my words, and they went after other gods to serve them: the house of* Israel *and the house of* Judah *have broken the Covenant which I made with their Fathers.* And God himself by the mouth of his Prophet thus proclaims their obstinacy: *Since the day that your Fathers came out of the Land of Egypt unto this day, I have even sent unto you all my servants the Prophets, dayly rising up early and sending them; yet they hearkened not unto me, nor inclined their eare, but hardened their neck, they did worse then their Fathers.* The obstinacy of this People at last grew to so high a pitch, that they stopt their ears at the admonition of the Prophets, who cried aloud unto them to amend their waies, and curbed their offences with tart reprehensions, killing, stoning, rewarding every one with some bitter death; which act of theirs is faithfully registred by the holy Spirit, *Ezra* 9: *They tooke strong Cities and a fat Land, and possessed houses full of all goods, wels digged, Vineyards and Oliveyards and fruit trees in abundance: so they did eat and were filled, and became fat, and delighted themselves in thy great goodness: nevertheless they were disobedient and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets which testified against them to turn them to thee, and wrought great provocations.* And *Jeremy* also may be cited for a witness, for his words are these: *Wherefore will ye plead with*

Jer. 11. 10.

Jer. 7. 25. 26.

Nehem. 9. 25. 26.

with me? ye all have transgressed against me, saith the Lord. In vain have I smitten your children, they have received no correction: your own sword hath devoured your Prophets like a destroying Lion. Jer. 2. 29 30: When the Lord sees this his people thus altogether incapable of corection, he afflicts them with all the punishments which *Moses* by the spirit of God had denounced against them, neither their bodies nor goods can now escape the lash of his fury; he sends among them the sword, famine and pestilence, tempests, diseases, imbred dissention, and discord; and to make their misery compleat, casts them out of that Land flowing with milk and hony, and causes them to trace the captives steps into another which they knew not. The ten tribes together with their King *Hoshea* is carried by *Salmanasser* into *Assyria*, 2 *Kin.* and when the two remaining Tribes, *Juda* and *Benjamin*, were not hurried to repentance by the present view of their brethrens afflictions, God sends *Nebuchadnezzer* King of *Babel* against them, who leads them captive into the Land of *Chaldea*, makes *Jerusalem* a desolate heap, and turns their Temple, their chief beauty into ashes. Nevertheless the space of 70 years fully expired, these 2 tribes were again brought out of the house of bondage, because it was the Almighties pleasure to preserve the tribe of *Judah* even unto that time, when according to his promise, out of that tribe, and in the promised land the *Messias* should be incarnate. But for all this these 2 tribes did not much outstrip the other 10 in the practise of holiness; for they always following their own devices, seriously traced the forbidden by-paths of their forfathers, for which the later Prophets, *Haggai*, *Zachary* and *Malachi* were earnest declamitants against them: the last of which being a Priest, & proclaiming them guilty of a wicked life, threatens them with a final rejection. 2 Reg 17.

out in obſcurity, that ſo we might again be caſt headlong into that darkneſſe in which we ſate, before it was the Lords pleaſure by his mercy to impart unto us the ſaving knowledge of his heavenly word.

My ſecond Motive was this, that the hardened in heart, and blindfolded Jews at laſt deſcending into the Chambers of their ſtrict cogitations, might have ſome glimpſe of the greatneſs of their infidelity, and ſo convicted before the face of the whole world of that more than brutiſh folly in the expounding of the holy Scriptures, and of their old wives tales, whereby God for the moſt part is blaſphemed, and his ſaving word againſt all humane reaſon after an execrable manner perverted, they might begin to be aſhamed, who with ſuch a whoriſh forehead, and want of wit did not fear to ſpeak or write in this manner of God Almighty, and his holy word, and that at length they might think, that they had ſtumbled at that ſtone of ſtumbling, and rock of offence laid in *Sion*, and thereupon that they ſhall fall proſtrate upon the ground, be broken, to Gods Law enſnared and captivated, and finally that God *poured upon them the ſpirit of deep ſleep*, and ſo cloſed their eyes, that every propheſie and the whole Scripture was to them as the words *of a book that is ſealed, & that the wiſdome of their wiſe men is now altogether periſhed, and the underſtanding of their prudent men hid*, as the Prophet *Iſaiah* foretold them. The God of mercies have mercy upon them, and convert them, and keep us firm and immoveable in the knowledge of his truth, that in it we may hope to gain eternall life, as Chriſt himſelf witneſſeth to our comfort, when he ſaith, *This is eternall life, that they might know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent*. To him be aſcribed, praiſe, honour and glory for evermore, Amen.

Iſa. 29.10,11.

Iohn 17.3.

Micah

MICAH c. 4. v. 1,2.

IN the last dayes it shall come to passe, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it.

And many Nations shall come and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Iacob, *and he will teach us of his wayes, and we will walk in his paths; for the Law shall go forth from Sion, and the word of the Lord from Jerusalem.*

Luther upon these words of *Micah*, hath left this consequent paragraph in memory concerning the Iews. So goes the matter, hereupon arise these mentall divisions, this is that which makes the Jews mad and fooliſh, that which forceth them to a sense so damnable, that they are compelled without the least shew of honesty, to wrest every parcell of the Scripture, because it contradicts their will, and they cannot endure that we Gentiles should be equal copartners with them in Gods favour, and that the Messias should in a like measure administer to us and them joy and consolation. Moreover, rather than they would vouchsafe, that we the offspring of the Gentiles (who are by them daily contemned, accursed and devoted to the infernall hagges, torn and cut in pieces by their slanderous backbitings) should participate in the Merits of the Messias, and enjoy the title of coheirs and brethren, they had rather ten Messiahs should suffer the shamefull death of the crosse, and afflict God himself (if there were any possibility in nature) the holy Angels and all other creatures with the stroke of death, nay, they would not be afraid of the fact, though a thousand helliſh torments were to be endured for the effecting of it, so incomprehensible and austere is the pride mixed with the honourable blood of these Fathers and circumcised Saints, who alone would enjoy the promised Messias, and be capped for the sole *Donns* of the world. The Nations or Gentiles ought onely to be these accursed vassals, and to give up their desire that is their silver and gold unto the Iews, and that they should be constrained to submit themselves unto them after the manner of beasts prepared to the slaughter, rather then they will relinquish one whit of this their assertion, they will not refuse wittingly and willingly to be damned eternally. Chjim.

The

THE ARGUMENT OF EVERY CHAPTER.

Chap. 1. *Concerning the Articles of the Jewish Creed, the execution of Gods commandements, and the causes of their superstition.*

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Chap. 35. *Touching the burial of the Jewes, and how they are bewailed and lamented of their living friends and kinſfolke.*

Chap. 36. *Of their* Messias, *which they believe is yet to come: how manifold he is, of the miracles which shall forego his comming, of the Feast hee shall make to the Jews, of his Marriage, his Reigne, the state of the Jewes in the time thereof, of his death, as also how Antichrist shall war against him.*

THE JEWISH SYNAGOGUE.

CHAP. I.

Concerning the Articles of the Jewiſh Creed, their execution of Gods Commandements, and the cauſe of their Superſtition.

THat which the Lord utter'd by the mouth of his Prophet *Iſa.* touching the hypocryſie, obſtinacy, and ignorance of the Jewiſh Nation, in theſe words; *Foraſmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their hearts farre from me, and their fear towards me is taught by the Precept of men: Therefore behold I will proceed to do a marvellous work among this people, even a miraculous work and a wonder, for the wiſdome of their wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid.* The very ſame we may now clearly perceive to be accompliſhed in every part and parcel; for in their ſelf-pleaſing worſhip is nothing but deceit and hypocriſie, and in the whole Col- Iſa. 29. 13, 14.

Colledge of their moſt learned Rabbines, (*a*) and Scribes, (*b*) thy apprehenſion can faſten upon nothing elſe but ignorance and groſſe ſimplicity, eſpecially in the knowledge of God, and in the interpretation of his Word. In the whole Nation of the Jews, nothing worth thy obſervation, except a horrid hardneſſe of heart, and perverſneſſe in their converſation, and every particular action: nevertheleſſe, they bluſh not a jot to grace themſelves with the title of Gods choſen people. Such alſo they are who would ſeem to burn with zeal that the Word of God might be purely propagated, becauſe they believe in God with an accompliſhed faith, and cleave unto him with a ſincere and righty ſettled confidence above all the Nations of the earth, as *Paul* bears witneſſe, *That they have a zeal of God, but not according to knowledge.* Hence is it, that the Jews even unto this day firmly contend for their ſuperſtitious Worſhip, profeſſing themſelves to have a well grounded and aſſured faith towards God, who created heaven and earth, who is one in eſſence, and will not ſuffer any other gods before him.

a *The Rabbins were the chief Schollers and Doctors amongſt the Jews. Hence the word Rabbi, Rab, Rabbi, and Rabban ſignifieth as much as Maſter. Theſe titles ſprung up about the time of, or preſently after Chriſts incarnation, for formerly the Prophets were called by their bare names. Rabbi, and Ribbi are more excellent titles than Rab and Rabban, the moſt honored of all, given only to Princes & verſed in the law of Moſes: theſe have for their root the hebrew verb* רבב *which ſignifies to multiply, for ſo were the Rabbines in the knowledge of the Law: they had another name, which was Geon* גאון *which in computation makes 60. becauſe a Rabbine ought to read the 60 Tracts of the Talmud.* b *The Scribes were the expounders of the Law, miniſters of the Text, in Hebrew Sopherim* סופרים *from* ספר *which ſignifies to number, becauſe they ſpent their time in numbering not onely the verſes, but the words and letters of each book in the Bible.*

c *תפלה ſignifies a prayer, derived from* פלל *in Hiphil, ſignifying to pray humbly with the Confeſſion of our ſinne and miſerie, hence their prayer-books are named Tephillos.*

The Jews Creed contains in it thirteen Articles, which as they are briefly delivered in their *Tephillos* (*c*) or books of Common Prayer, we have here ſet down.

The Articles of the Jews Creed.

1. I believe with a true and perfect faith, that God is the Creatour, Governour and preſerver of all Creatures, that he did work all things, works as yet, and ſhall work for ever.

2. I believe with a perfect faith, that God the Creatour is one, and that the unity which is in him, is ſuch as can be found in no other, who onely, was, is, and ſhall be our God for everlaſting.

3. I believe with a perfect faith, that God the Creatour, is incor-

incorporeall, not endowed with any bodily properties: finally, that no corporeal eſſence can be compared unto him.

4. I believe with a perfect faith, that God the Creatour is the firſt and the laſt, that there was nothing before him, that he ſhall remain for everlaſting.

5. I believe with a perfect faith, that he alone is to be worſhipped, and that Worſhip is due to none beſides him.

6. I believe with a perfect faith, that whatſoever the Prophets have ſpoke and taught, is the ſincere truth.

7. I believe with a perfect faith, that the Doctrine and Propheſie of *Moſes* is orthodox, that he was the Father, and chief of the learned, that either were of the ſame ſtanding with him, lived before him, or ſhall be extant in future ages.

8. I believe with a perfect faith, that the whole Law was ſo delivered by God himſelf to *Moſes*, as it is now extant with us.

9. I believe with a perfect faith, that this Law ſhall never admit of a change, and that God ſhall give unto us no other.

10. I believe with a perfect faith, that God knows and underſtands all the works and thoughts of men, as it is written by the Prophet: *He faſhioneth all the hearts of them, and underſtandeth all their works.* Pſal. 33. 14.

11. I believe with a perfect faith, that God will reward every mans works that keeps his Commandements, and on the contrary, will puniſh all thoſe that have tranſgreſſed his Statutes.

12. I believe with a perfect faith, that the Meſſias is yet to come, and that though he daily defers his coming, nevertheleſſe I will hope for his coming, every day till he come, waiting for him.

13. I believe with a perfect faith, that there ſhall be a Reſurrection of the dead; even in that time when it ſhall ſeem correſpondent to the will of the Creator, whoſe name be bleſſed and celebrated both now and for ever in the higheſt ſtrains of humane expreſſion. Amen.

This is Summe of the thirteen Articles of the Jewiſh Creed, as they are ſummarily and briefly comprehended and ſet down in their Books of Common Prayer; in which belief the poore & blinded ſouls of the Jews after a lamentable manner, with inceſſant

ceſſant groans, much anxiety, inexpreſſible doubting, and outcries, ſighing out their laſt farewell to the beloved priſon of their bodies, are utterly loſt and undone. Now that every one may with greater facility comprehend the very gloſſe and meaning which the Jews themſelves annex to this their Creed, I have thought it meet to illuſtrate the Articles thereof by the lamp of a ſmall Comment. And firſt of all we are to know, that the faith of the Jews and Moſaicall Religion (according to their own writings) was built upon theſe Articles, as upon the foundation, and firſt of all delivered to the publike view, and reduced into this order by that Casket of Learning, *Rabbi Moſche Bar* (*a*) *Maimon*, who in the year of the World, 4964. according to the vulgar account, now uſed among the Jews, but in the year of our Redemption, 1104. changed this life for a better; and that then it was ſtrictly commanded, that from thenceforth, throughout all ſucceeding ages, that every Jew, confeſſing this faith, ſhould reſolve to live and die in the profeſſion of it: Hereupon it came to paſſe, that theſe Articles were graced with large Expoſitions, and thence a great Volume was written, out of which the forementioned Articles were more fully drawn, than formerly ſet down, and annexed to the end of that Voluminous Book, (*b*) *Eſrim vearba*, or the Hebrew Bible, printed at *Venice* by *Daniel Bombergus*, by the ſtudy of *Fœlix Pratenſis*, in the year of Chriſt 1517. where they are found expreſſed in the ſame manner, in which they are ſubſequently delivered.

The firſt Article is concerning God, who is the Creatour of all Creatures, *illah haillos* (*c*) the cauſe of cauſes, & entity of entities, that every thing, whether extant in heaven above, or earth below, was created of, and hath its ſubſiſtence in him; that he made every thing according to his abſolute will, and that every thing ſhall again be reduced into its prime nothing, according to his good will and pleaſure; and although that every thing made by him ſhall again be annihilated, yet his eſſence is immortall, not ſubject to the leaſt ſhadow of change, or dimi-

a Bar Maimon, *the ſon of* Maimon, *for* Bar *ſignifies a ſon from the Hebrew verb,* ברר *barar to make clean, or purge: either that children of all others are the neateſt in body and comelieſt, or elſe that their mind ought to be purged and cleanſed from vices. The name* Ben בן *is given in reſpect of generation, from* banah בנה, *to build up, becauſe they build up the houſe of their Fathers, but* Bar *is a name given them in reſpect of their education*, Rab. David. *b* Ezrim vearba. *c* Illah haillos, *the cauſe of cauſes, a term uſed by the Hebrew Rabbins, and Philoſophers, as all the other following* עילה *cauſe from* עלל *ſignifying to cauſe, or give occaſion.*

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nution, becauſe his eſſence, *Mezius Gemurah* (*a*) is perfect, and of it ſelf ſubſiſtent, not needing the prop or help of any other to ſuſtain it. That the ſame God, is that everlaſting light, ſtrength and life, that his is the Kingdome, Dominion over all creatures. That he is truly one, and the moſt renowned Monarch: This Article is grounded upon thoſe words, *Exod.* 20. 2. *I am the Lord thy God*, &c.

The ſecond Article is concerning the individuall unity of the Eſſence and Nature of God, to wit, that he is *echad umeinchad* (*b*) of one Eſſence, and that there is nothing, either within or without the World, that can any way enter the liſts of a compariſon; in reſpect of this unity and identity, he is not in the ſame *ſeries* or order with any thing univerſall or ſingular, which comprehends more of the ſame ſtamp under it; neither is he *Keechad Hammurcabh*, (*c*) any compounded thing, which for this reaſon admits of a Diviſion into parts: neither *Guph Paſchut*, (*d*) a ſimple body, which is one indeed in number, but may either be encreaſed or diminiſhed, but he is one in Eſſence, in every point abſolute and perfect, to which no other Eſſence can be compared in reſpect of its unity. This Article is grounded upon that Text, *Hear O Iſrael, the Lord our God, is one God.* (*e*)

The third Article is, that *Middas haggуph* (*f*) bodily properties, or any thing contingent to the body, after ſuch a manner, that it may afterward be ſeparated, as to walk, ſtand, ſpeak, be ſilent, ſit, run, and many other of the ſame kind cannot be attributed unto God without a manifeſt injury: hereupon it coms to paſſe, that as often as the holy Scripture doth aſſign corporeall Attributes unto him, that we muſt conceive it to be ſpoken of *derech haabharah* (*g*) with an *Hyperbole*, and *Kiſchon bene haadam* (*h*) after the manner of men: to no other

a Mezius Gemurah, *perfection*; נמרה Gemurah *ſignifies perfection from* נמר Gamar, *to finiſh or to be defective for the beſt perfection among mortals hath its defect.*

b Echad umeinchad *of one eſſence, both the words are derived from* אחר echad, unus *one.*

c Keechad hamurcabh, ſecundum אחר unum hamurcabh compoſitorium *for* מרכבה marcebah *ſignifies a compoſit, or conjunction from* רכב *to compoſe or conjoyn, and* מורכב *a compoſed thing from the ſame root.*

e Deut 6. 4.

f Meddah haggуph, *bodily attributes,* מרה *ſignifies a property or affection from* מרר *ſignifying to meaſure, becauſe our attributes & affections meaſure out unto us our bodily perfections.* גוף Guph *ſignifies a body, derived from* גוף Guph, *to encloſe, for it is the caſket of the ſoul.* *g* Al derech haabharah, על דרך העברה *in an hyperbole, or* ad modum tranſitionis, *for* gnal, *ſignifies according,* derec *ſignifies a way from* darac *to walk, and* aberah, *a tranſition from* gnabar *to paſſe over.* *h* Kiſchon bene haadam, כלשון בני האדם *according to mans coming,* laſchan *ſignifies a coming from* laſhan *to ſpeak* Bene *ſons from* banah בנה *to build up,* Adam *man, from* אדם *to be of a red colour.*

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ther end, but that the Divine Nature may with greater facility be comprehended by the finite underſtanding of men: this Article is grounded upon the 15. v. of the 41. chap of *Deut. You ſaw no manner of ſimilitude on that day that the Lord ſpake unto you.*

The fourth Article is ſo plain, that it needs no Commentary; to wit, that God is *Kadmon*, the firſt, and from all Eternity, and that every thing beſides is hurried about with the wheel of time, and had its beginning in time. This Article is grounded upon that Text, *Deut.* 33.27. whereby God is declared to be *Elohe Kedem*, (*a*) the God of Eternity, as alſo upon that, *Iſa.* 44.6. *I am the firſt and the laſt, & there is no other God beſides me.*

The fifth Article is, that God, one in Eſſence, is to be worſhipped, that we ought onely to ſerve him, and highly to extoll, praiſe, and celebrate his Majeſty, that in plain terms we ought not to worſhip any other God for the ſame reſpect: whether that which is to be worſhipped, be an Angel or a Saint, a Star or any other thing compoſed of the foure Elements, becauſe every of theſe is his creature, bounded with certain limits, and therefore finite; and he alone the only Creatour, who as he wants beginning, ſo he is without end; that all creatures being ſubject and obnoxious to neceſſity are not of their own diſpoſing, and for this cauſe to have ſuch a neceſſary dependance upon God, who alone is guided by his own good pleaſure, that there is no obſtacle which can hinder him from effecting that which his will ſuggeſts. Again, that *Melitzim*, (*b*) Interceſſours or Mediatours betwixt God and man, cannot lawfully be appointed, which ought to be a Leſſon unto us, that Idolatry being far removed from us, we ſhould tender our ſervice to God alone, to which end the *thorah* (*c*) or

a קד מון Kadmon, *Eternity, from* Kadam *to prevent and ſo* Kedem Elohe *God from* alah, *vide poſter.*

b מלצים *ſignifies Mediatours and Interpreters, for a Mediatour doth, as it were interpret the will of one unto another. The root is* מלץ Malatz *ſignifying to ſweeten, for a Mediatour doth ſweeten and make us acceptable to him we have offended.*

c תורה Thorah, *the Law, the word is derived from* ירה, Jarah, *which ſignifies to lay a groundwork, intimating that the Law ſhould be firmely rooted in the hearts of men: the Letters of this word* thorah *make in computation* 613. *and ſo many Precepts the Rabbines reckon in the Law of* Moſes, *whereof the Mandatory are* 248. *according to the members in a mans body, inſinuating that we are bound to fulfil the law in every member. the prohibitory are* 365, *according to the number of dayes in the year, to note out unto us, that every day there is ſomething to be avoided, which violates the Law. or thus, the number of the prohibitory Commandements is equall to that of the veins in mans body, to warn us, that as there are many veines in every Member, ſo there are many affirmative Precepts, which teach us to do well, and that we may better effect, more negative, whereby we avoid the contrary. The Jews ſay, the Law was two fold,* תורה שבכתב *the written Law delivered to* Moſes *in* Sinai, *in two Tables;* תורה בעלפה Lex oralis, thorah begnal peh, *delivered by mouth unto him, out of which the Phariſees eſtabliſh their Traditions.*

the

the Holy Scripture may ſerve us for an inciting School-maſter.

The ſixth Article is, that God out of his goodneſſe, and according to his meere good pleaſure hath elected ſome out of the whole race of mankind, whoſe mind and underſtanding he hath purified above others, hath enriched them with the Spirit of foretelling things to come, and hath ſo ſubjugated their perſpicacity, to the will of him their Creator, that they become his oracles, whereby he ſhews the way unto ſilly mortals, in which they ought to walk, if they intend to obtain the end of their faith, the ſalvation of their ſouls.

The ſeventh Article is, that *Moſes* was the moſt ſublime, and excellent in the whole Catalogue of the Prophets; that he attained unto ſo high a degree of wiſdome, humane perfection, honour and dignity, that he was accounted equall unto the Angels; whereupon the prophecies of this one man did in many reſpects exceed the Prophecies of others.

The comparison of Moſes with other Prophets.

Firſt of all, God ſpake unto other Prophets by ſome Angel, who was a Mediatour between God and them, but with *Moſes* he ſpake with his own mouth, face to face, as one talketh with his friend.

Secondly, the other Prophets received their Propheſies, either by dreams in the night, or by ſome profound ſleep upon the day, wherein all their Members, yea their whole Bodies were ſo ſtupified, that onely their mind and memory did enjoy their proper operations, but *Moſes* did not receive his Prophecies after this manner, but as it is written of him.

If there ariſe a Prophet among you, I will appear unto him in a viſion, I will ſpeak unto him in a dream.

Not ſo, my ſervant Moſes *who is faithfull in my whole houſe, I will ſpeak to him mouth to mouth.* Numb. 12, 6, 7, 8.

From whence it is manifeſt, that *Moſes* received his Prophecies in the day time, even as oft as he ſtood before the Cherubim, as it is written, *I will meet thee, and I will commune with thee from above the Mercy ſeat, from between the two Cherubims, which are upon the Ark of the Teſtimony, of all things which I will give thee in Commandement unto the children of* Iſrael. Exod. 25. 22.

Thirdly,

Thirdly, when the ſpirit of Propheſie came upon any other of the Prophets either in dreams, by viſions, or the miſſion of an Angel, they had, as it were, a certaine deprivation of their natural powers and faculties, that being aſtoniſhed, a horrible dread came upon them, and they driven into an extaſie; as the Holy Spirit witneſſeth of *Daniel* the Prophet:
Dan. 10. 7, 8, 9. *I* Daniel *ſaw alone the Viſion: for the men that were with me ſaw not the Viſion; but a great quaking fell upon them, ſo that they fled to hide themſelves. Therefore I was left alone, and ſaw this great Viſion, and there was left no ſtrength in me, for my comlineſſe was turned into corruption, and I retained no ſtrength. Yet I heard the voyce of his words: And when I heard the voyce of his words, then was I in a deep ſleep upon my face, and my face towards the ground.* But *Moſes* ſuffered no invaſion of feare or anxiety when he received his Propheſies: whereupon the Scripture ſaith, that *the Lord ſpake to* Moſes *face to face, as a*
Exod. 33. 10. *man ſpeaketh to his friend:* even ſo familiarly, that he was not ſubject to the leaſt amazement,

Fourthly, Other Prophets could not by any proper faculty prophecy when, and after what manner they would, but only then, when God did not only command them, but alſo endowed them with gifts and abilitie correſpondent to ſuch a function, whereupon it often came to paſſe, that they did beſeech God to ſend upon them the Spirit of Prophecy, who for a certain ſeaſon had not ſpoke in this Dialect, yea, ſometimes did altogether leave off to Prophecy. And for this
2 Kings 2. 15. cauſe, according to the practiſe of *Eliſha*, they deſired to heare the melodious ſound of muſical Inſtruments, whereby their ſpirits and underſtandings might be recreated; but *Moſes* could prophecy at his own pleaſure, whenſoever he was conſcious of
Lev. 16. 2. a conveniency: whereupon it is writen: *Stay you here, that I may know what the Lord will command you: And the Lord ſpake with* Moſes *ſaying, &c.* For theſe reaſons was *Moſes* more worthy then the reſt of the Prophets, yea, in that ſupereminent manner, that no Prophet was ever compared unto him.

Artic. 8. The eighth Article is concerning the Law, that it was ſo delivered to *Moſes* by Gods owne mouth, as it is now extant amongſt them The manner how it was given, whether by writing,

writing, or dictated of God to *Moses* by word of mouth, it is not needful to inquire. If it proceeded from the mouth of God, then is it necessary that every parcel thereof should be truth, and in this respect no difference to be made amongst the particular clauses of holy Writ; as these: *I am the Lord thy God, &c.* and *Thumia was the Concubine of Eliphaz, who came of* Esau: as also, *The Sons of* Ham *were* Cush *and* Mizraim, Phut *and* Canaan, and this, *Heare O Israel, the Lord thy God is one God*, and others of the same sort, seeing they are all Gods true and holy Word. After the like manner the Exposition of the divine Law, *Mippi haggeburah* (*a*) came from Gods owne mouth, as also all the things observable in the celebration of their *bulabh* (*b*) or feast of Tabernacles, as the blowing of Trumpets, *Zizim*(*c*), *Tephillim* (*d*), concerning which things notwithstanding there is not one expresse word found in the Law of *Moses*, yet are they kept no otherwise then God hath with open mouth delivered them to *Moses*, and *Moses* unto us: and *Moses*, God himselfe bearing him witnesse, *Numb.* 12. 7. was faithfull in all his house. And they are his own words, *Numb.* 16.28. *Hereby you shall know that the Lord hath sent me to do all these Works: for I have not done them of mine own mind.*

The ninth Article concerning the change of the Law, that the Law of *Moses* shall never be abrogated, or any other succeed in the place thereof, and that nothing need to be added unto it, or taken away from it; that not one jot or title shall be annexed, or perish from the holy Scripture, neither that any Exposition shall make it subject to augmentation or diminution: whereupon it shal come to passe, that Gods holy Temple, and the City *Jerusalem* shall again be re-edified, the sacrifices and Mosaical ceremonies restored, and the Jewes themselves at length to be brought back again into their own Land, that they may for ever observe and keep the Law of *Moses*.

The tenth Article needs no other explication then the Scripture comments.

The eleventh Article is concerning the reward due to good and evil works; the reward of good deeds is the world to come, and life eternal; the punishment of evil, the souls eternal destruction and damnation: whereupon it is written, *Exod.* 32.

(*a*) גברה *Gebarah* Dei. פי׳ *Pe signifies a mouth, and Gebarah is one of the Cabalistical predicaments, and among the Rabines one of the names of God, from* גבר *Gabar, to prevail, or be powerfull.*

(*b*) Lulabh לולב *ramus, spatula, palma, a bough, or bracch, for in the feast of Tabernacles the Jews were to dwel in Booths made of Myrtle and Palm branches, as it is recorded* Nehem. 8.15.

(*c*) Zizim ציצים *their fringes from* צוץ *Zuz, to move up and downe.*

(*d*) Tephillim תפלים *their Phylacteries used in this feast.*

32, 33. *Yet now, if thou wilt, forgive their ſin, and if not, blot me, I pray thee, out of the booke which thou haſt written. And the Lord ſaid unto* Moſes, *he who hath ſinned againſt me, him will I blot out of my booke.*

Artic. 12. The twelfth Article is concerning the comming of the *Meſſias*, whoſe comming is to be expected as certaine, though he long delay it; yea none ought or dare to preſcribe unto him certain time, any determinate time for his advent: neither wil they ſuffer the holy Scriptures to be ſearched into, that this fulneſs of time in which he ſhould come, may be made manifeſt. Hereupon their *Chachamim* (*a*) and Rabbins deeply grounded in the Jewes Religion, were wont to ſay, *tippach* (*b*) *ruchan* (*c*) *ſchel mechaſchebbe Kitzim.* I wiſh they may breath out their own ſouls, who go about to ſet down the time of his approach. They teach that our truſt and confidence is to be ſettled on the *Meſſias*, that he is to be loved, praiſed, and petitioned that he will come quickly; even as all the Prophets from *Moſes* to *Malachi* were wont to do: when on the contrary, whoſoever doubts of his comming, gives the whole Law the lie (yea, but the whole Law doth make the miſerable, poor, and blinde Jew a Liar, who doubting that he is not come, believes he ſhall come, when he is already come) in which a plain and clear promiſe concerning this matter is enrolled, eſpecially in *paraſcha* (*d*) *bilham*, or in the 24. Chapter of *Numbers*: as alſo in the Section called *paraſcha Nitzabhim*, or in the 29. and 30. Chapter of *Deutoronomy*.

(*a*) חכמים Chachamim, *there wiſemen, from* חכם *to be wiſe, or underſtand.*

(*b*) Tippach, *from* נפח *to breath.*

(*c*) Rucha רוח Ruach *ſignifies breath, or ſpirit, wind, &c.*

(*d*) Paraſcha *The Rabbines in their bookes cite not the places according to the Chapters, but according to ſections, for* פרשה *ſignifies a ſection, or a diſtinct part of any thing from* פרש *ſignifying to divide, ſeparate, or diſtinguiſh. The two firſt words of the Section uſually ſtand for the name thereof. There* Paraſcha *or Section is either noted with three great* פ Phe, *or with three great* ס Samech. *The letter* פ *notes out* פרשה פתוחה *an open and plain Section: The letter* ס, סתומה *a cloſed or Section ſhut up, not in the reſpect of the things themſelves, but manner of writing. For if the Section begin at the beginning of the line, it is called an open Section becauſe a greater ſpace is left. A cloſe Section is when the Section begins in the middle of the line, and the ſpace of three letters is only vacant. Of this ſort there is one which is noted by a little* ס Samech, *which is the laſt Section of the Book of* Geneſis, *beginning* chap. 47. verſ. 28. *The reaſon according to the Rabbines, is becauſe it is the ſeale and cloſure of this book, the Law and the Prophets, till the comming of the* Meſſias. *The whole Law is divided into* 54. *Sections.* Vide Buxtorf. de Paraſch.

Artic. 3. The 13. Article is concerning the Reſurrection of the dead, of which there is nothing now to be ſpoken: whoſoever therefore faithfully believes theſe 13. Articles, is accounted one of th.

the number of the Israelites, yea, such an one who is to be loved, whom every one ought to commiserate, and unto whom he ought to perform, whatsoever God the Creator hath commanded to be done to a neighbour or brother, out of sincere love, unfeigned affection, and brotherly kindness; yea, they esteem him a man of that constitution, that though he commit all the offences, which in the world become the fewell to set a fire the whole course of Nature with burning lusts, and consume it with inbred malice, and therefore suffer punishment in this World according to the nature and measure of his sin, yet shall he inherit eternal life, being placed in the Kalender of the sinners of Israel.

Whosoever destroyes the foundation on which these Articles are built, or commits a trespass against any one of them by his infidelity, they affirm, that he hath neither part nor portion in Israel, that he hath denied his God, is to be abhorred like a swinish Epicure, because he hath rooted up that which was once implanted in him, according to the most exquisite skill of the Artificer; and therefore he deserves no other then to be rejected, abandoned, and perish utterly: of such an one speaks the Prophet, *Psal.* 139.21. *Do I not hate them, O Lord, that hate thee? and am I not grieved with those that rise up against thee?*

Thus hitherto I have more at large expounded the genuine sense of the Jewish Creed out of *Rabbi Moses the Son of Maimon*, more briefly written and nominated by the Jewish Synagogue *Rambam*,(a) with this intent, that every one might more clearly perceive, and know to what end this beliefe of the Jews was directed: whose Articles if any with a more serious scrutiny into their own writings search and examine, he may with great facility conclude, that when *Rambam* had brought these Articles into order, and with severe threatnings of extirpation of the Jewish name, and the losse of their souls, injoyning every one unto the confession of them, to have had no other aime then the overthrow of Christian Religion among the Jewes, intending to put upon it the badge of falshood; for making it hateful unto them, he might for ever terrifie them from the imbracing of it.

(a) Rambam *the 4 capitall letters of the former name briefly noting* R Moses Bar Maimon, *which kind of abbreviation the Rabbines were commonly graced with, when they begun to teach.*

Hence the Articles concerning God the Creator, that he is

one alone, incorporeal and eternal, hitherto muſter up their forces, that they condemning the Chriſtian doctrine of the Trinity, and Chriſts perſon, might make it liable to contempt: as though that we Chriſtians, by maintaining a Trinity, did alſo infer a plurality of Gods, or that Chriſt ſhould not be God, nor partake in his Fathers eſſence, becauſe it was his pleaſure to aſſume our fleſh in time, not from eternity: whereupon when hence it follows that he is no God, it may ſerve for a neceſſary conſequence, that he is not to be worſhipped, for this is due to God alone, as the fifth Article affirmeth: and God is only a Searcher of the hearts, and ſo was not Chriſt, as in the 11. Article. In the ſame manner the 6, 7, 8, 9. Articles are placed in a diametrical oppoſition to the Doctrine of Chriſt, and the whole Goſpel, intimating, that Chriſt was no true Prophet nor Teacher ſent from Heaven, becauſe his Doctrine was not delivered unto him out of Gods own mouth, as it was to *Moſes*, and that therefore our Saviour ſpake many things againſt the Law in his ſayings to the People, yea, was not afraid to alter many parcels thereof, which ought to have remained unchangeable. Furthermore, if it be true, that man for the integrity of his life, and tracing the way of Gods Commandements, as alſo for his owne good deeds can merit life eternal; and on the contrary, for his evil works and ungodlineſs becoms the Heir of everlaſting torments: in what reſpect, I pray thee, doth the paſſion and death of Chriſt any whit availe us? The wheele of time hath not traviſed many minutes, ſince a certaine Jew did not bluſh to affirm to my face, that he needed not any to ſatisfie for his ſin; that it is meet, every Fox ſhould give his own skin to the Currier to be pulled off, and to ſuffer his own hairs to be plucked out at his pleaſure. The tenth Article therefore, whereby we profeſſe Chriſt to be our Redeemer, is contrary to this aſſertion. Beſides this, *Rambam*, & the reſt of the Jewiſh Nation who had any knowledge of letters, in all their Books and Writings have no other ſcope, but to make the faith of a Chriſtian the object of ſuſpicion and contempt. Amongſt whom *Rabbi Joſeph Alba*, a Spaniard, challengeth the firſt place, who writ a little Book in the yeare of Chriſt 1425. entituled *Sepher ikkarim*, (*a*) in which he ſtoutly maintains the Jewiſh Creed for Orthodox, and ſends out at randome the fiery darts of

(*a*) ספר עקרים liber fundamenti, *containing the grounds of the Jews Religion.* עקר *ſignifies a foundation with the Rabbins. It was firſt printed at* Venice, An. D. 1425. *and then at* Lublin *in* Poland 1567.

of a fiery disputation against that of the Christians His Arguments are grounded upon the main Principles of the Jewish belief.

First, upon the unity of God Essence, and hence he denies the Trinity, as also the Godhead of Christ.

Secondly, upon the Law of *Moses*, which was delivered from heaven unto him by God himself with his own mouth: whence he rejects the Doctrine of Christ and the New Testament, consequently intimating, that Christ was a false Prophet, and not the Messias: hence the main of the strife and Controversies between us and the Iews, lieth in these two points, to wit, that of the Trinity, and this concerning Christs person.

Thirdly, he establisheth his Positions upon the eternal reward of good works, and the endlesse punishment of evil, hence despising the death and passion of our Saviour, which he underwent for the sins of mankind.

Of the the same grain is that obscene and abominable Book, entituled *Nitzachon* (*a*), written by *Rabbi Sipman*, whose lines are such, that without all doubt he committed this Book to writing in the year of Christ, 1459. as it was delivered unto him from the Devils own mouth. This piece he composed to falsifie the four Evangelists, out of which *Sebastian Munster*, my Predecessour and Professour of the holy tongue in this University, transcribed many parcels and confuted them, in his Commentary upon Saint *Matthews* Gospel.

(a) Nitzachon *signifies as much as victory from* נצח natzach, *to overcome, as though* Sipman *in this book had triumphed over the four Evangelists.*

The cause of Jewish superstition.

When therefore the hard hearted and hoodwinckt Jews did with might and main indeavour to denie the faith of Christians, and to brand it with falshood, they shipwrackt upon the Rocks of Superstition, and that in such a measure, that they utterly did disanull their faith in God, neither have they any knowledge to believe aright, although they proudly boast of a firm and perfect faith towards God the Creatour of heaven and earth, who is one in Essence from Eternity, and without end, yet such a faith can never be graced with the Title of the true belief, when as they know not God, in whom so audaciously they pretend a confidence, after that manner, as he hath manifested himself in his word. Now the Scriptures of *Moses* and the Prophets declare unto us the same God, that the New Testament

ſtament propounds, though more darkly, ſhewing, that there is a Trinity in unity, and an unity in Trinity, to wit, God the Father, the Son, and the Holy Ghoſt, yet the Jews, not without great ſcandal, denying this Attribute to the Creatour of heaven and earth, it neceſſarily follows, that they place no belief in the true God, but rather by a ſtupid ignorance of him and his Eſſence become the very emblemes of Idolatry.

In that they affirm, that whatſoever *Moſes*, or any other of the Prophets commit to writing, was altogether orthodox, and that their Text is neither to be augmented or diminiſhed: that *Moſes* was a great and famous Prophet, is an eſtabliſhed truth, yet we doubt not, but their underſtanding was ſubject to a monſtrous depravation in this this their aſſertion.

For firſt of all, they do not onely not believe what is written in *Moſes* and the Prophets to be true, but alſo do preſer the Expoſitions of their wiſe men and Rabbines upon the Law, and other parcels of holy Writ, before *Moſes* and the Prophets; yea, they eſteem more of the word of a Rabbine than of *Moſes*: furthermore, they account the Traditions, Statues and Ordinances, not as additions to the Law, but for the very Law it ſelf, which *Moſes* received from the mouth of God, and taught unto others, (a) yet did not put it in writing, leſt the Gentiles learning it alſo, might put it in execution; for without this Declaration, *Moſes* his Law can neither be underſtood nor performed, as we ſhall more at large hereafter manifeſt.

(a) *This is the thorah begnal peh, above mentioned.*

That they perſwade themſelves, that the Law was given with this condition, that nothing of it ſhould at any time be changed, they groſſely miſtake: the Ceremoniall Law ſignified Chriſt to come, which whenby his incarnation he had fulfilled, ſhortly after the holy Temple muſt kiſſe the ground, and embrace the duſt, the City *Jeruſalem*, and the holy things are utterly deſtroyed, the Jews baniſhed their own Land, and diſperſed among the Gentiles, that at laſt they might underſtand the time already come, wherein there ſhould be but one Shepherd, and one Sheepfold, and that ſeeing the Gentiles were entered into Communion with them in belief in God the Omnipotent Creatour of heaven and earth, that they were alſo made partakers of the treaſures of the Divine word, and firſt delivered to the Jews.

Likewiſe

Likewiſe their error is inexcuſable, in making *Moſes* the greateſt Prophet, thence ſtriving to annihilate the worth of our Saviour, as one who is not worthy to looſe the latchet of his Shooe, but blaſphemouſly terming him a lying Doctor. Experience doth convince, that in this thing many of the Jewes have the lie caſt in their teeth by their own convicting conſcience. They believe aright, that in *Moſes* and other Prophets the *Meſſias* was promiſed; but herein their underſtanding is miſerably perverted, that they yielding to credit that he is come ſo many years agoe, are altogether ignorant for what end and purpoſe, and in what degree his comming ſhould be beneficial unto them: for all that they expect is only this, that he, like another *Moſes* and *Aaron*, ſhould deliver them from a terreſtrial and corporal bondage, and again bring them into their own land: and to this end only, that they might no longer drink the Wine of bitterneſſe among the Gentiles, but be fed with milk and honey in the Land of *Canaan*. They never dream of a deliverance from the ſpiritual captivity of ſin, for they perſwade themſelves, that by pennance done in their own fleſh, they can ſatisfie for their own ſin, and by keeping of Gods Commandements, and their own good works, merit eternal life.

In the 11. Article of their Belief, they believe that whoſoever doth many good works ſhall obtain a great reward in the world to come. It is read in their Talmud, *All Iſrael ſhall have part in the world to come*: as it is written, *All thy People ſhall be righteous, they ſhall receive the earth for an inheritance for ever, the branch of my planting, the work of my hands, that I may be glorified*: Yet nevertheleſſe they ſhall not all ſhare a like. He that hath done many good deeds ſhall have a greater portion. The wicked which never repented them of their ſins, ſhalbe tormented in Hell or purgatory for the ſpace of twelve months, and after that ſhall have a portion in life everlaſting, but not ſo excellent as that of the juſt. They who utterly deny God, and profane his holy Name (of which number are all thoſe that turn to Chriſtianity) their foreſkin ſhall grow again, which done, they ſhall the ſecond time be circumciſed, as though they never had beene Jewes, and ſhall remaine in Hell for ever.

Tract. Saned. cap. 11.

Iſa. 60. 21.

Surely the Papiſts had their purgatory from hence.

The

(a) *that is to ſay, holy.*

The Son ſuperviving his deceaſed Father is bound for a whole year to ſay a little Prayer called *kaddiſch* (a); for by the repetition of this Prayer, he ſhall deliver his dead Father out of Purgatory; ſuch an one gives up the Ghoſt with great joy and incouragement, knowing that he ſhall be delivered out of Hell by the Prayers of his Son left behind him. After the ſame manner a honeſt woman may redeem her Husband. But ſometimes it ſo falleth out, that the Husband and Wife are not equal in honeſty, and therefore it ſhould ſeem that in the world to come the one ſhould attain to a greater degree of happineſs then the other: here the Lord out of his mercy gives them both entrance together. Briefly the whole nation of the Jews ſhal be partakers of life eternal, and ſhal all aſcend into Heaven; but one ſhalbe more glorious then another. Even as a King or Duke cõming into ſome great City, he & all his followers have entertainmẽt, but in a different faſhion; ſo ſhall it be with the Jews in the world to come.

(b) כד הקמח Cadus farinæ, *that is, a barrel of meale, the title taken* 1. *Kin.* 17. 14. *a booke containing the common places of Divinity, in folio, Printed at* Venice.

In the Article of the Reſurrection of the Dead, they themſelves are dead: for firſt they ſay, it ſhall come to paſſe that only the Iſraelites ſhal be raiſed to life, but the Chriſtian, and all other prople ſhall perpetually ſleep in the duſt. Hence *Rabbi Bechai* in his Book intituled, *Kadhakkemach* (b) ſaith: The Jewes have a four-fold honour and priviledge above other Nations, which are theſe, the Land of *Canaan*, the Law, the Prophets, and the reſurrection from the dead. All theſe he repeats and proves in particular, in his Expoſition of the 18. and 33. chapters of the firſt Book of *Moſes*. For the confirmation of the laſt priviledge, he brings amongſt other the teſtimony of *Iſay*, prophecying of the Chriſtians and other people: *They are dead, they ſhall not live. They are dead, they ſhall not riſe.* And of the Iſraelites, *Thy dead men ſhall live, with my dead body they ſhall ariſe, awake and ſing, you that dwell in the duſt, becauſe your dew is as the dew of herbs, and the Earth ſhal caſt out her dead.*

The Jewes Beliefe concerning the reſurrection

Iſa. 26. 14.

Ib. v. 19.

Tract. Toſch. haſchanah, *or of the new year* c. 1.

The ſame *Rabbine* out of the Talmud delivers thus much, that at the great day of judgement three kinds of dead men are to ariſe: the firſt of the moſt righteous Iſraelites: the ſecond of the moſt unrighteous and ungodly: the third of a middle ſort, who did as much good as evil. The good ſhall go into life everlaſting, the wicked into Hell and fire eternal, as it is written, *Many of them that lie and ſleep in the Duſt ſhall ariſe, ſome to everlaſting life, ſome to ſhame and everlaſting contempt.* From hence ſaith

Dan. 12. 2.

the

the Rabbine, we may infer, that even the wicked ones in Iſrael ſhall be co-partners in the reſurrection, yet ſhall this redound to their diſadvantage, ſeeing both body and ſoule ſhall together in Hell ſuffer never ceaſing torments.

They of the middle ſort ſhall be tortured for their ſins in purgatory, only the ſpace of twelve months, which time expired, their bodies ſhall be conſumed, and a bluſtering wind ſhall ſcatter their aſhes under the feet of the juſt: The Talmudiſt proves this out of the 13. Chapter of *Zachary*, the 8. and 9. verſes, for there is written: *It ſhall come to paſſe, that in all the land, ſaith the Lord, two parts therein ſhalbe cut off, and die, but the third part ſhall be left therein: And I will bring the third part through the fire, and refine them, as ſilver is refined, and will try them as gold it tried: and they ſhall call upon my Name, and I will hear them. I will ſay, it is my people, and they ſhall ſay, the Lord is my God.* And to the ſame purpoſe it is ſpoken, 1. *Sam.* 2. 6. *The Lord killeth and maketh alive, he bringeth downe to the grave and bringeth up.* R. *David Kimchi* upon the firſt Pſalm, ſaith, that the wicked ſhall not riſe again, but their ſouls ſhall periſh together with their bodies in the day of death: and in the ſame ſence, that a Reſurrection only belongs to the juſt and godly, in his Commentary upon the 26 chapter of the Prophecy of *Eſay*. *Rabbi Saadiah* upon the former words of the Prophet *Daniel* ſaith, that the term (*many*) deſigns a certain number, and therefore to be reſtringed to the godly in Iſrael, who alone have a portion in life eternal. Them that do not watch, he ranks in their number, who have forſaken the Lord, and turned Apoſtates; who for this very thing muſt be thruſt into the loweſt Chambers of the infernal pit, there for ever to be the Emblems of ignominy. To him aſſent *Rabbi Higgaon*, and *Aben Ezra* in his Book *Peruſch*, or Expoſition upon the fore-cited place of *Daniel*; commenting that as many are to watch, ſo many ſhall not watch; the watch-men ſhall have life eternal, they that do not watch, never dying reproach. The ſenſe of the words in my judgement (ſaith *Aben Ezra*) is this, that ſo many upright Jewes, that pay their debts to nature in the Land of their captivity, ſhall riſe again and live when the *Meſſias*, or Deliverer ſhall come; for of them ſpeaks the Scripture: *As the dayes of a Tree, ſo ſhall be the dayes of my people*: that is, as the Iſa. 65. 22.

Tree of life, as the Chaldee renders it; or as a Tree which indures for ſome hundreds of yeares doth not periſh, ſo my people ſhall remain; for they who ſhall have a part in the reſurrection at the comming of the *Meſſias*, ſhall be ſo long lived, as the Patriarchs from *Adam* to *Noah*. So much *Aben Ezra* upon the place. At that time they ſhall cheriſh and make themſelves merry, feaſting their carkaſſes with that great fiſh *Leviathan*, that huge bird *Ziz*, and that monſtrous Oxe *Behemoth*, of which more particularly hereafter. After this their jollity, death the ſecond time arreſts them, furniſhing them with beds to ſleep in till the laſt reſurrection, when they ſhall have an entrance into life eternal, where they ſhall neither hunger nor thirſt, but be ever ſatiated with the beatifical viſion of Gods glory and brightneſſe.

Gen. 47. 29. *The cauſe why Jacob would not be buried in Egypt.*

In the firſt Book of *Moſes*, the 47. Chap. it is recorded of *Jacob*, that when the time of his departure out of this Vale of teares approached, he called his Sonne *Joſeph*, and entreated him not to bury him in *Egypt*, but with his Fathers in the Land of *Canaan*. *Rabbi Salomon Jarchi* upon theſe words ſaith, that *Jacob* for three reaſons would not be buried in the Land of *Egypt*. The firſt was, becauſe he foreſaw by the Spirit of Propheſie, that in time to come ſtore of lice ſhould moleſt the Land of *Egypt*. The ſecond, becauſe the Iſraelites, who died without the bounds of *Canaan*, could not riſe again without a great deal of trouble, being to be hurried into the Land of Promiſe by the hidden and deep vaults of the earth. The third, leſt the Egyptians, very prone unto Idolatry, might make him the Idol which they would adore. For the better underſtanding of this, I mean here to inſert what ever is written concerning it, in the book called *Tanchum*, which is an Expoſition of the Law of *Moſes*. *Rabbi Chelbo* makes it a main queſtion, why the Patriarchs had ſo great a deſire to be buried in the Land of *Canaan*: he gives himſelf a ſolution, ſaying, that they who ſhall dye in the Land of Promiſe ſhall riſe firſt at the coming of the Meſſias. *Rabbi Hananiah* confirms it, and ſaith, that whoſoever dying is intombed in a ſtrange Land, ſhall dye a twofold death, which is manifeſt out of the 26. chapter of *Jeremy*, and the 6. verſe, where it is regiſtred: *Thou* Paſhur, *and all thy family ſhall go into captivity, thou ſhalt go to* Babel, *there ſhalt thou*

thou dye, and there be buried. Hereupon *Rabbi Simeon* objects, that, that granted, it muſt neceſſarily follow, that all the *Tzaddikim* (*a*) or juſt men ſhould periſh, who were not interred in the Land of *Canaan*. The anſwer is, that God ſhall make certain caves, and profound vaults in the earth, by which they ſhall be brought into the land of promiſe; at their arrivall there, God ſhall breath into them the breath of life, and give them a ſhare in the Reſurrection, as it is written, * *I will open your graves, and cauſe you to come up out of your graves, and bring you into the Land of* Iſrael, *Rabbi Simeon Ben Levi* ſaith, that the Scripture ſpeaketh expreſly, that God ſhall reſtore the Jews to Life, upon the very inſtant of their return into their own Land: the place he quoteth, is *Iſa.* 42. *v.* 5. *Thus ſaith the Lord God, he that created the heavens, and ſtretched them out, he that ſpread forth the earth, and that which cometh out of it, he that giveth breath unto the people upon it, and ſpirit to them that walk therein*: This is to be underſtood of them that ſhall be carried to *Sion*, through the caves of the earth: That alſo which is read in the Chaldee *Targum* upon the *Canticles* ought to be referred to this vo'ntation: the words are theſe, *Salomon* the Prophet ſaith, that when the dead ſhall ariſe, the Mount Olivet ſhall cleave in the middle, and all the Iſraelites who formerly departed this life, ſhall iſſue out of it: the juſt alſo who died in baniſhment, priſon, or a ſtrange Land, being conveyed hither by hidden paſſages in the earth, ſhall alſo appear. From hence we may eaſily conclude, how behooveful the Jews think it to return into their own Land, and there be buried, and ſo eſcape the turmoyle, and trouble of ſo long a journey, under ſo many deep rivers and rugged mountains; and for this very end, (as I have heard out of the Jews own mouth) many of their rich ones return into the Land of *Canaan* at this day.

This is that perfect, firm, and well grounded faith of the Jews, in which they obſtinately perſevering make it the rock of their ſalvation, though with great anxiety and deſpair. Here we

(*a*) צדיקים Tzaddikim. *The Jews were diſtinguiſhed into three ranks* 1. Chaſidim, *called the Aſſidians.* 2. The Tzaddikim, *juſt men.* 3. *The* Reſchagnim, *ungodly men: after the captivity the* Chaſidim *began to be diſtinguiſhed from the* Tzaddikim; *theſe gave themſelves to the ſtudy of the Scripture, thus to adde to the Scripture. theſe conformed themſelves to the Law, they would be holy above the Law, and were termed by the name of* good men: *theſe of all others had the beſt repute and love among the people: hence the Apoſtle illuſtrateth the love of Chriſt by alluſion to this diſtinction,*

Rom. 5. 6, 7. *Some peradventure would die for one of the* Chaſidim, *a good man, ſcarcely any for any of the* Tzaddikim, *a juſt man, for the* Reſchagnim, *or ungodly none would die, yet Chriſt died for us ſinners. Mr.* Goodwin *out of* David Kimchi, *upon* Pſ. 103. 17. & Eliaboth *cap.* 15. * Ezek 37. 12.

may ſee what they give to *Moſes* and the reſt of the Prophets and alſo what uſe theſe miſerable men make of the holy Scriptures.

Such as their faith is, ſuch are alſo their works, which they would ſeem to ſhape according to the ſtrict rule of Gods commandements. There profound Rabbins perſwade this ſimple people, the Jews, that they of the Circumciſion are Gods own choſen people, who may eaſily fulfill, not onely the morall Law comprehended in the Decalogue, but the whole Law of *Moſes*. They divide the Law of *Moſes* into ſix hundred and thirteen Precepts, and again ſubdivide theſe into commanding and prohibiting Precepts: the former according to their computation are two hundred to eight, which number is (according to the Rabbins anatomy) equal to that of the members in mans body: the prohibiting Precepts are three hundred ſixty five, juſt ſo many as there are dayes in the year, or (as it is regiſtred in a book entituled *Brand ſpiegel*, and printed at *Cracovia* in the *Germane* tongue and *Hebrew* character ſome fifteen years ago) as there are veins in mans body: hence it ſhall come to paſſe, that if a man in one of his members every day perform one of the Mandatory Precepts, and omit that which the prohibiting Precept enjoyns him to avoid, he ſhall with great facility every year, and ſo to his dying day, fulfill not onely the Decalogue, but the whole Law of *Moſes*: this is that right ordering and keeping of their Laws; here I may counſel *Iſaiah* to make his complaint: *That the earth is defiled under the inhabitants thereof, becauſe they have tranſgreſſed the Laws, changed the Ordinance, broken the everlaſting covenant:* for Saint *Stephen* ſhould be ſtoned the ſecond time, if he were now alive, and ſhould reprove the Jews for this their adulterate worſhip, ſaying, *You ſtiffenecked, and uncircumciſed in heart and ears, you do alwayes reſiſt the Holy Ghoſt, as your fathers did, ſo do ye, who have recived the Law by the diſpoſition of Angels, and have not kept it*, &c.

The Jewiſh diviſion of Moſes his Law.

Iſa 24.5.

Brand ſpiegelium, *cap.* 13 15.

The Rabbins hold on, and ſay, that men are onely bound to keep thoſe ſix hundred and thirteen Precepts, but the women are freed from the obſervation of any of the firſt ſort, being onely tied to the obſervation of them which forbid ſomething to be done. They ſay alſo, that there are ſome Preceps, which

are

are onely to be executed by them at certain times, when their pleaſure is, and alſo others, to which they are no way ſubject, as Circumciſion, the office of the *Prieſts* and Levites, and ſuch like. Sometimes they may not obſerve the Commandements, becauſe of their husbands to whom they acknowledge themſelves to ow dutifull obedience, who have power over them, and oftentimes call them to the performance of other things than Gods Law, yet never by compulſion. If any one make a queſtion, to what the women are more particularly obliged? the anſwer is, that they are bound to the performance of ſixty four of the prohibiting, and thirty ſix of the Commanding precepts.

Thus do the Rabbins appoint their women their Task, which they have not alwayes leaſure to mannage, becauſe they are to keep the houſe, play the Cook, Laundreſſe, and Nurſe, and are alſo forced to do what ever their husbands enjoin them; yet for all this, the number of the *Precepts* was not thought ſufficient, for the Rabbines have added ſeven more, that the ſumme ariſeth to ſix hundred and twenty, according to the number of the Letters in the (*a*) Hebrew Decalogue, which number the Hebrew word *Keter*, ſignifying a Crown, comprehends, for the three radicall Letters, *Caph*, *Thau*, and *Reſch* make up the number, and certainty, if there were any who could fulfill the whole Law of God, he were worthy to wear the Crown of the whole world, and needfull it is, that the Law ſhould be fulfilled, for otherwiſe the world cannot ſubſiſt, as their wiſe men would perſwade us out of the words of *Jeremy*, *If my covenant had not been with day and night, I had not made the earth*, for ſo is this place perverted after a ſwiniſh manner in the forenamed book *Brand ſpigelium*. A Jew is as fit an Interpreter of the Scripture, as a Sow to be an Husbandman, as in rendring theſe words, that unleſſe the Law (which they call *Berith*, (*b*) that is to ſay, a covenant) had been given, I had not created the heaven and the earth, and whatſoever now hath any exiſtence, it hath it from the obſervation of the Divine Law: moreover ſay they, whoſoever keeps all theſe Commandements, ſets a Crown upon Gods own head, and in lieu thereof, God ſhall inveſt their forefronts with ſeven Crowns, who doe celebrate his Coronation, and ſhall make them heirs of the ſeven bed-

כתר

(a) *Keter a Crown or a King*, Cap, *from* כתר *in* Piel *to encompaſſe, becauſe it encompaſſeth the head.* Jer. 33 25.

(b) ברית Berith *a Covenant, from* ברה *eligere, to chuſe, becauſe the Covenant was made with Gods elect, or from* ברי *which is clearneſſe, becauſe it clears the conſcience of good men*, R. Haradoſch *affirms the ſame number to be contained in the word breath which in the words* דמרים ישו Jeſu Mariæ. *This among the Kabaliſts, is no vulgar number, intimating Jeſus the Son of Mary to be the authour of the Covenant.*

bed-chambers, which are in the Garden of *Paradiſe*, and he ſhall defend them from the ſeven infernall Manſions, and they ſhall obtain ſeven heavens, and ſo many earths.

Hereupon it is recorded in that Tract of the *Talmud*, entituled *Joma*, that it was the opinion of *Rabbi Eliezer*, that the world was created for the ſake of one juſt man, for it is written in the firſt book of *Moſes*, the firſt chap. v. 31. *That God ſaw that it was good*, and by this good thing is meant that good and juſt one, as it is written, *Praiſe the juſt one, becauſe he is good*, and it neceſſarily follows out of the words of *Moſes*, above mentioned, *And God ſaw*, &c. צדיק or one juſt man, which was *Adam*, for at that inſtant there were no more in the earth, *Rabbi Chaia Bar Abha* is of the ſame mind, and *Rabbi Jochanan* confirms it out of the 25. verſe of the 10. Chapter of *Solomons Proverbs*, where it is written, צדיק יסוד עולם *The righteous is an everlaſting foundation.*

Iſa. 3. 10.

Moreover, the wiſeſt of their Doctors write, that every vein in mans body is the ſouls pedagogue, to inſtruct it what to avoid, whereupon it ſhall be found, that if any proves diſobedient to ſuch an admonition, he ſhall be branded with this mark, that he hath not one good vein in him. Again, all the members prick a man forward to the execution of that which is commanded him, and in this manner the three hundred ſixty five prohibitory precepts are obſerved and fulfilled. O miſerable Jew! what Chirurgion can prick that vein in thee which hath any goodneſſe in it? or extract from thee the ſmalleſt dram of blood, which is not corrupt?

Prov. 7. 2. King *Salomon* in his *Proverbs* ſaith, *Keep my Commandements, that thou mayeſt live*, that is, if thy veins and members ſhall become thy provocative unto goodneſſe, thou ſhalt live for ever; and *David* the King in the 34. *Pſalm*, and the 21. verſe, promiſeth, *He ſhall keep all thy bones, ſo that not one of them ſhall be broken*, which is, as if he had ſaid, who keeps the commandements of the Lord, his bones ſhall not be broken.

Thus the poore blind doting Jews are fallen into ſuch a reprobate ſenſe, that they neither will nor can underſtand the eſſence of faith and good works, but running headlong into their obſtinate errours, perſiſt in their folly, ſo that the words of *Sophonie* are now verified: *Her Prophets are light and treacherous*

Soph. 3. 4.

cherous perſons, her Prieſts have polluted the Sanctuary, they have done violence to the Law. Truly any one would think that they ought to be aſhamed of ſo groſs ignorance, by which they dilacerate the word of God in that manner, as though they had not the leaſt reliſh or ſpark of underſtanding in them: for in the confirmation and declaration of their faith ſettled upon no foundation, in the Expoſition of the holy Scripture they ſeem as ſtrangers and aliens to the word of God, who had dreamed of it about ſome thouſand years ago, and now grope after it, as the blind man groperh for the wall in darkneſs.

I will not in this place add one word more concerning the Jewiſh beliefe and ſuperſtition, conſidering that I ſhall ſpeak more largely of it in the following Chapters, yea, more then they could wiſh ſhould be revealed. It is now ſeaſonable and expedient to ſpeak ſomething of the cauſe of their blindneſs and obſtinacy with which they are plagued, eſpecially in the reading of the Word of God.

The cauſes of Jewiſh obſtinacie.

It is apparent out of the Hiſtory of the Old Teſtament, the Jews always have been ſo ſtiff necked, that if once they fixed upon any opinion, that no force of Argument could inforce them to relinquiſh it: whereupon *Moſes* and the reſt of the Prophets ſo often reprehend them, for which many of them were perſecuted and put to death by the obſtinate Jews, who for this very cauſe are often in the new Teſtament termed, the Murtherers and Butchers of the men of God. When God had once choſen them for a peculiar people, made a Covenant with them, and for the confirmation of it, had annexed unto it the ſeal of Circumciſion as an external ſign, had delivered them out of the hands of their enemies, brought them into a Land ſurpaſſing all others, with great ſtrength and a ſtretched out arme; and alſo had given unto them by the hand of *Moſes* a Law according to whoſe preſcript they ought to frame their lives, acknowledge God, praiſe and exalt him they did acknowledge, even then when the whole World drencht in the Sea of Idolatry was ignorant of the true God, the Creator of Heaven and Earth; then began they to wax proud, haughty, and puft up, eouating the Nations as dung, and with a ſupercilious fore-front, boaſting themſelves to be the holy and elect people of God, the Law of God and Circumciſion being the main

main pillars of this their oſtentation. And ſeeing they at that time actually poſſeſſed the Land of Promiſe, offered their Sacrifices, the ſum of their wants muſt be a glorying in their City, Temple, Sacrifice, and other kinds of worſhip, for which if any one dare manage a reproof, objecting that they are not the children of *Abraham*, becauſe God ſhall profligate and deſtroy them, becauſe their hearts and ears are uncircumciſed, and God ſhall again ſcatter them among the Gentiles; he ſhall upon the very inſtant be cauterized for a falſe Prophet, and a Liar, and deſtinated to the ſtake for bearing witneſſe unto the truth. Neither did they here put a period to their madneſs; they ſtand firm in their fooliſh opinions, imbracing the Covenant according to its outſide, the Law according to the letter, the ceremonies, oblations, and ſacrifices in their naked repreſentation, provoking not only the Prophets, but God himſelf, never regarding whether or no any true knowledge, fear, or reverence of his Majeſty was implanted in their hearts. For the attempting of theſe enormities the Lord conceives heavy diſ-
Eſa. 1. 4. pleaſure againſt Iſrael, terms them a ſinfull Nation laden with iniquity, a ſeed of evil doers, children that are corrupters, which had forſaken the Lord, and provoked the holy one in Iſrael, and gone away backward, whoſe hearts were obſtinate,
Eſa. 48. 4. their neck an iron ſinew; and their brow braſſe: Tranſgreſſors
Ezek. 2. 4. from their Mothers womb, whoſe birth and nativity is the
Ezek. 16. Land of *Canaan*, their Father an *Amorite*, and their Mother a *Hittite*; a people rejected and accurſed, as *Moſes* witneſſeth. He threatens them to baniſh them out of their own Land, and to carry them into a Land which neither they nor their Fathers had known; there alſo, that they ſhall taſt of his fury, be ſlaves to their enemies, and to make their City and Temple, in which they ſo much rejoyced, like unto *Shiloe*. Laſtly, ſpeaking to *Eſay*
Eſa. 6. 10. the Prophet, he ſaith: *Make the heart of this people fat, and make their ears heavy, and ſhut their eyes, leſt they ſee with their eyes. and heare with their ears, and underſtand with their heart, and convert and be healed.* After the ſame manner God denoun-
Deut. 28. 15. 28 29. ceth againſt them by *Moſes*, ſaying: *It ſhall come to paſſe, that if thou wilt not hearken unto the voyce of the Lord thy God, to obſerve to do all his Commandements and his Statutes, which I command thee this day, that all theſe curſes ſhall come upon thee and overtake*

overtake thee: The Lord shall smite thee with madness and blindnesse of heart. Thou shalt grope at noon day, as the blind gropeth in darkness, and thou shalt not prosper in thy wayes, thou shalt be only oppressed and spoyled evermore, and none shall save thee

The fundamental then and prime cause of the blindness and obstinacy of the Jews, is the just judgement of God upon them for their sins, and the punishment due unto the same, which came upon them, because they hearkened not unto his voice, worshipping him with their mouth, and with their lips drawing near unto him, but in their hearts being far from him, their service towards him consisting only in the commandements of of men, as the Prophet *Esay* complains. By which we may perceive, that they soon left off to trace the way of Gods Commandements, setling themselves upon their own carnal wisdome, upon the sublime perspicuity of their Doctors, who after *Ezra* were called Scribes, as upon a new foundation, accounting their Expositions, Ordinances, Laws, and Institutions to be of far more worth, then the Doctrine of the Prophets: against which the Prophets oftentimes declaimed, but to little purpose. What these Commandements are, which they esteem more then the word of God, our Saviour Christ teacheth us in the new Testament, when the Jewes reprehend him that his Disciples walked not according to the tradition of the Elders, which were of washing hands, cups, pots, brazen vessels and tables, and innumerable sopperies of the same sort, by which they make the word of God of none effect, but only strive to fulfill the inventions of their Ancestors.

The cause of Jewish obstinacy.

Esay 29 18.

Mark 7. Mat. 5.

Now in the last place, seeing these their Traditions which Christ pointed out unto us, are at this day accurately kept and observed of the Jews, seriously also described in their Cannon Law, and Ecclesiastical and moral constitutions, part of which I have decreed to lay open in the following discourse; I think it here convenient to search out the grounds and reasons which might then, and at this day doth induce them to prefer the Ordinances of men before Gods Commondements, casting them headlong into the darkness of Superstition, so blinding their understanding, that they cannot possibly find out the true meaning of the holy Scripture.

We read in the Preface of that learned man *Rabbi Mosche*

Mikkotzi, called *Hakdamah* (who writ a Book and Expoſition upon three hundred and thirteen of Gods Commandements, which he entituled, *Sepher mitzuos gadol*, that is, the great Book of the Commandements, in the year of Chriſt 1236. and publiſhed it at *Toledo* in *Spain*, where the Jewes then had a moſt flouriſhing Schoole, the Students therein being in number twelve thouſands, as he witneſſeth in his hundred and twelfth Prohibitory precept.) that the written Law which God delivered unto *Moſes* in Mount *Sinai*, is obſcure and difficult, firſt, becauſe it contradicts is ſelfe. Secondly, becauſe it is imperfect, and therefore all things neceſſary to be known, are not there ſet down: wherupon it is needful ſome certain Expoſition ſhould be framed, by whoſe plūmet every one might dive into the genuine ſence of the written Law, & groūd theron as a firm foundation.

That the Law of *Moſes* contradicts it ſelfe, there are many Inſtances. We read *Exod.* 12. 15. *For ſeven dayes you ſhall eat unleavened bread*; but *Deut.* 16. 8. *Six dayes thou ſhalt eat unleavened bread*: againe verſ. 9. *Seven weeks thou ſhalt number unto thee*, which make only forty nine days: but in the 23. of *Leviticus* and the 16. it is read, *Unto the morrow after the ſeventh Sabbath ſhall you number fifty dayes.* In the 16. of *Deuteronomy* verſ. 2. it is ſaid, *Thou ſhalt ſacrifice the Paſſover unto the Lord, of the Flock and of the Heard*; contrary to this *Exod.* 12. 5. *Your Lamb ſhall be without blemiſh, a male of the firſt year, you ſhall take out from the ſheep or from the Goats.* Again, *Deut.* 15. 19. *All the firſtling males that come of thy Heard and of thy Flock, thou ſhalt ſanctifie unto the Lord thy God*; but in the 27. of *Leviticus* verſ. 26. *The firſtling of the Beaſts, which ſhould be the Lords firſtling, no man ſhall ſanctifie it, whether it be Oxe or Sheep, it is the Lords.* Laſtly, *Exod.* 19. it is written, *The third day the Lord will come down in the ſight of all the People upon Mount* Sinai: But *Exod.* 20. 22. it is ſaid, *You have ſeen that I have talked with you from Heaven.* Theſe and ſuch like contradictions are every where obvious in the Law of *Moſes*, and cannot out of it be reconciled.

In the ſecond place we may with great facility prove the imperfection of this Law; for who ſhall teach unto us the Notes of birds and other creatures? who ſhall inſtruct us what fat is permitted unto us, what prohibited? to what height the Tabernacle

nacle is to be reared up, & after what figure to be built? whether circumciſion is barely to be adminiſtred, or *priah*(a) ſome other thing to be added? or how the writing called *Mezuzah* (b), which is to be faſtened to the door poſts, and of which mention is made, *Deut.* 6. is to be indited? as alſo, whether it ſhould be placed upon the right hand or the left, upon the top, or Threſhould of the Gate? Furthermore, who can reckon up all the kindes of licenſed and prohibited meats? who can ſhew unto us the difference to be had in boyling milk and fleſh? how the dead and Leapers are to be handled, as alſo dead Beaſts, that we may not be polluted by touching of them? who can teach us the nature and property of the *Maſorah* (c), of Points or Accents, as alſo of the Letters, of which ſome are lifted up above the words, ſome inverted? who can give us a true expoſition of all theſe things? It muſt then irrefragably follow, that a Commentary on the written word is neceſſary, out of which we may learn, and be inſtructed in all theſe points. So much the fore-named Rabbine.

This is the very means and plot, wherby the Divel firſt of all ſeduced the Jews to forſake the Word of God, and after his magiſteriall manner compelled them to imbrace the Traditions of men, and that with ſuch a tenacious graſp, that neither *Eſay*, *Chriſt*, nor any other to this very day could by any means unclaſp their arms. Go to then, my prudent and skilfull Rabbine, where ſhall we find a true Expoſition of the written Word? In *Weckers* Books of Secrets? no verily: In *Reuchlines* Caballiſtical Art? no ſuch matter: or laſtly, in *Marcolfus*? much leſs; but read the holy *Talmud* and there you may find it.

But from whence I pray thee was this *Talmud* ſent unto us, that I ſhould give ſo much credit unto it, as to make it the Interpreter and Expounder of *Moſes* his Law? Thou wilt anſwer; that *Moſes* our Maſter and Prophet brought it together with the written Word from mount *Sinai*: for thinkeſt thou thou doting Gentile, that when *Moſes* ſtayd forty days & forty nights upon Mount *Sinai*, he was ſet to keep Geeſe? Could not God in the ſpace of one houre have given him the two Tables in which he had written his Law, and ſo ſent him a Packing to have prevented the Iſraelites in making of their Golden Calfe? There was ſome thing more in the wind; for God brought

(a) *See the Expoſition of this word in the Chapter of circumciſion:*

(b) *The Expoſition alſo of this word ſhall follow in its due place.*

(c) *Maſorah is that critical doctrine invented of the antient Hebrews, for the clearing of the Hebr. text, whereby they ſummed up the verſes, words, and letters in it, to this end, that every one might learne to read it aright, & it alſo might for ever be preſerved from corruption.* Elias Levita Prefat. 3. lib. ſui maſoreth. *The word is derived from* מסר tradere, *which is to deliver: ſo that* Maſorah *ſignifies as much as a doctrine delivered by hand or mouth unto another.* Buxtorf Com. Maſor. cap. 1.

Rabbi Eliezer cap. 40. *Moſes* into his own School, and there firſt gave him the written Law, then expounded the ſame unto him, in that time which he ſpent in the mountain, expreſſing to the life the cauſe, meaſure, foundation, and meaning of every Commandement, which Declaration finiſhed, he bids him depart the Mountain, and relate all that he had heard to the children of *Iſrael*, as it is written, *At the ſame time the Lord commanded me, that I ſhould teach you Statutes and Judgements.*

Deut. 4 14. Rabbi Aben Ezra, R Salomon Jarchi, R. Bechai *and others on this place.*

Theſe Statutes and Judgements were that *Thorah begnal peh*, that Law delivered by Mouth to *Moſes*, which he taught *Joſhuah*, and *Joſhuah* the ſeventy two Elders, and by them was derived to *Zachary*, and *Malachy* the laſt of the Prophets, from whom that great Councel, the Sanhedrim, received it, and from that time forward it was deliver'd from one unto another, in the ſame manner that every one had learned it from his Grandfather or Grandmother. But how could *Moſes* know, when either it was day or night? *Rabbi Bechai, Exod* 34. makes anſwer, that upon the day time *Moſes* received the written Law, upon the night that which was delivered by mouth unto him; a Doctour-like anſwer; for if it had been night, he could not have writ, and becauſe there was never a Chandler in the Mountain *Sinai* to furniſh him with Candles, he could not have had the uſe of them, if he had deſired it.

But what ſhould be the cauſe that this Expoſition was onely delivered by mouth, and not in writing? *Rabbi Moſche Mikkotzi*, makes anſwer; that God did it to this end, that the Gentiles ſhould not corrupt this Expoſition, as they had corrupted the written word, therefore in the day of Judgement, when both Jews and Gentiles ſhall ſtand before Gods Tribunall, they ſhall both bring with them, and preſent the written Law, hence calling themſelves the Sons of God; then ſhall the Lord make a further enquiry, and ſay; which of you hath the Declaration of the Law given by mouth, in Mount *Sinai*? which none but the Iſraelites ſhall know of, or can produce.

To the purpoſe then, when there was no more any viſion, and prophecies had ceaſed in *Iſrael*, God ſtirred up the wiſeſt among the people, who had been the Schollers of the Prophets, for this end, that they might inſtitute good Ordinances among the Iſraelites, rightly teach and propagate the Law, which

which they did, as also their successours to this very day.

These men made it a Statute in *Israel*, that the name of God, most worthy of praise, should be blessed every day, at the rising and setting of the Sunne.

They ordained also eighteen laudatory petitions, in which every Morning and Evening we praise God, and beg of him that he would bestow upon us all things necessary for us, that we might rightly fear him, as grace, wisdome and understanding, that he would vouchsafe to heal all our infirmities, gather us together again thus dispersed, to punish the wicked, * to break their horn and power in pieces, but to exalt the horns of the godly and righteous * to bu ld up *Jerusalem*, and to restore again the Kingdome and house of *David*.

* *That is, the Christians.*
* *They mean the Jews.*

Moreover, they ordained Grace before and after meat, to welcome the New Moon with joy and gladnesse, to pray at the sight of the Rainbow, and noise of Thunder.

Again, that in every City some certain Schools should be opened, and furnished with sufficient and able men for Masters and instructors, who might bring up the children of the Jews n the Law of *Moses*.

That the Law of *Moses* should be weekly read in these their Schools, lest the children of *Israel* should forget it.

That the Israelites should not eat nor drink with any people of the earth, except the Christians, but to flie their meat, as a dog or a snake, in imitation of *Daniel* the Prophet, of whom it is recorded, *that he purposed in his heart, that he would not defile himself with the portion of the Kings meat, nor the wine which he drank.* Dans 1. 8.

Secondly, when the City *Jerusalem* was taken, the Temple laid wast the Jews overcome, led captive, and no end of their misery and bondage could be expected, behold, God was so bountifull to *Rabbi Juda Hannasi* (who was the very pattern of humility, piety, and sanctity, that thence he was called *Rabbenu hakkadosch*, our great Master) that he found so much grace and favour in the eyes of *Antoninus* the Emperour, (whose favourite he was) that by his permission he called a Councel of the most learned of the Jews, out of every quarter of the Empire, who might consult and find out the means how that their Law might be kept safe, and not perish utterly, while

while the misfortune of the Jews might daily encreaſe, their Learned Doctours be either killed, or ſent into exile. The conſultation came to this iſſue, that a conſideration had of the great calamity the Jews were in, being diſperſed over the face of the earth, and again, ſeeing it was not unlawfull to commend their *Kabala* (*a*) unto writing, that this ſame Rabbine ſhould gather together in one book what ever parcell of this Law delivered by mouth, remained in memory, either before or after Chriſts time.

This book he entituled *Miſchna*, (*b*) that is a, ſecond Law, in Greek called Δευτέρωσις, it contains ſix Principal Chapters, which are again ſubdivided into ſixty peculiar Sections or Tracts. Thus much *Rabbi Mikkotzi*.

In theſe Sections are contained in ſhort, injunctions, concluſions, poſitions, and aphoriſmes, the Traditions and Ordinances of their Elders, according to whoſe Rule the Jewiſh Synagogue was then, and now ought to ſquare their lives, againſt which, Chriſt, the Evangeliſts, and Apoſtles preached and taught, yea *Iſa.* alſo, when he calls their Doctrine the Commandements of men.

This book in the year of Chriſt 219. being confirmed as ab-

(*a*) קבלה Kabalah, *from* קבל *to receive the myſticall Divinity of the Jews, a Doctrine delivered by word of mouth, and ſo received concerning the hidden myſteries of the Law of God There are two parts of it, the firſt* עיונית *ſpeculative: the ſecond* מעשית *practick, which hath alſo three parts,* Gematria, Notarikon, Temurah:

Gematria, *is a word corrupted from the Greek* γεωμετρία, *ſo called, becauſe it conſiders a word according to the number, which the Letters thereof contain, and is that part of the* Kabala, *whereby divers words containing the ſame number may one be explained by another; for example, it is written,* Abac. *the* 3. 2. In anger remember רחם mercy, רחם *in numbers makes* 248, *ſo much alſo,* אברהם *as though he had ſaid; in mercy remember* Abraham *and the Covenant made with him.*

Notarikon, *a word corrupted from the Latines* notatio, *is that part of the* Kabala, *which conſiders the Letters of every ſignificative word, as they note out others in particular, ſo the name* מכבי Machabeus *notes out the following words,* מי כמוך באלים יהוה Who is like unto thee among the gods, O Lord, Exod. 15. 11. *the name* Adam *notes,* אפר דם מרה *duſt, blood, and gall, duſt in reſpect of corruptibility, blood in reſpect of his vitality, gall in reſpect of his calamity: or as Saint* Cyprian, *the name* Ἀδαμ *notes out the four parts of the world, which he was to repleniſh,* α. ἄρκτος *the north,* δ. δύσις, *the weſt,* α. ἀνατολὴ *the eaſt,* μ. μεσημβρία *the ſouth.*

Temurah, *the third part of the* Kabala, *from* מיר mutare *to change, when one or moe words by the tranſpoſition of the Letters are inverted, & ſignifie divers things; for example* חרם anahtema, *is made by a* Metatheſis, רחם miſericordia *mercy; as alſo that ſymbolicall word* רמח *deſigning* 248. *the number of the members of mans body, intimating unto us, that if the accurſed repent, mercy follows, if not, the curſe enters into all his members, and deſtroys the whole man,* Reuchlin *lib.* 3. Cabalæ, *See* Buxtorf. abbrev. p. 56. 57, 58 (*b*) *from* שנה ſhanah, *which is to repeat or reiterate.*

ſolute

solute and Orthodox, was received and approved by the whole Synagogue of the Iews, who also enacted, that the Jews then living, and all their posterity should live according to the tenour of it, which they do even to this day, as it is clearly manifest by the Hebrew Chronicle, called *Tzemach David.* (a) Some few years after arose *Rabbi Iochanan*, who was Rector of the University of *Ierusalem*, for the space of fourscore years, he enlarged the foresaid book, and called it *Talmud Hierosolymitanum*, or the *Talmud* of *Ierusalem*, which book seemed so obscure, difficult, and hard to be understood, that few cared for the reading of it, neither was it in so great esteem as the former, neither is unto this day, and because this book *Mischnaios*, was written in a decurtate and different dialect, *Rabbi Asse*, Rector of the same University after him, began to explain it for his School-lectures, and every year ranne over two Tracts thereof, in this whole time of his profession, which was threescore years, two times finishing his exposition. In writing he onely finished thirty five Tracts, as *Rambam* witnesseth in his Preface to the book called *Zeraim*, he began to professe in the year of Christ 367.

(a) Germen Davidis, *the flour and offspring of* David, *a Chronicle from the beginning of the world, to the year* 1592, *the authour sayes it was printed at* Prague *in* 4. 1592. Talmud Hierosolymitanum.

Next after him, in the year 427. succeeded *Maremar* in the Rectorship, to whom *Rab. Asse*, son to the former, joyned himself, they two finished that, which *Rabbi Asse*, the father had left imperfect, so that the book *Mischnaios*, was now altogether compleat; that which was added, they called *Gemarah* (b) which signifies a complement, or perfection, which together with *Mischnaios*, made up the whole *Talmud*: these two spent seventy three years in the consummation of their labours, so that the body of the *Talmud*, was perfected, received and acknowledged for authentick in the year of Christ 500. being called the Babylonian *Talmud*, which to this day is a rule and square unto the Jews, both in their Ecclesiasticall and civil affairs.

(b) *from* גמר discere, *to learn. for the perfection of any thing is from learning and knowledge.* Talmud Babylonicum.

This is that glorious vestment of *Jacobs* posterity, that precious treasure, of which they are the keepers, delivered unto them by hear-say, this is their genuine *Perasch* (c) or Exposition (yea rather, as *Malachi*, פרשת־פניכם *dying upon your faces*) out of which the doubtfull places above mentioned, may fully be resolved: this is that *Thorah hegnal peh*, the Law

(c) פירוש *a Commentary, from* פרש explicare *to expound.* Malach. 2 3.

of

of words of greater eſteem with them then that which was written, ſeeing this without that can by no means be underſtood. Now becauſe the main of their folly is not known to many of the Chriſtian World, I wil here adde what I have tranſcribed out of their own books.

Aben Ezra in his Proem upon the *Pentateuch* hath theſe words: This is a moſt infallible ſign unto us, that *Moſes* grounded upon the Law delivered only by word unto him, and expreſſed in the *Talmud*, which *Talmud* is the joy and conſolation of our hearts. There is alſo no difference betwixt Law and Law, being both delivered unto us by our Anceſtors. And in another place he writes many things to the ſame purpoſe, affirming it to be impoſſible to come by any expoſition agreeable to the nature and proprietie of the Commandements of the Law, unleſſe we lay for our foundation thoſe things which our Wiſe-men, and Rabbines have ſpoke and written. Hence we may conclude, that the faith of the Jews is not grounded upon *Moſes*, but upon the Expoſitions of their owne Doctors, which muſt interpret the former, as a ſure foundation of it: as it is further confirmed in the Book *Ammude Golah*, called alſo *Semak* or *Sepher mitzvos katon*: that is, the little book of the Commandements, printed at *Cremona* in *Italy*, in the year of Chriſt 1556. The words are theſe: *Thou ſhalt not think that the Written word is the Groundwork, for much rather the Law delivered by mouth only, which is the Talmud, is the true foundation*: And according to this Law, God made a Covenant with Iſrael, as it is written *Exod.* 34.27. and theſe words are Gods Treaſure, for God fore-ſaw that the Iſraelites in time to come ſhould be caſt out into exile: and becauſe the people of the Land in which they were ſtrangers would copy out & interpret their Books, as they did the written Word, God would not have this to fall under the Pen of the Scribe; and although in proceſſe of time it came to paſſe, that this was alſo written, yet the Chriſtians could not comprehend the true ſence thereof, by reaſon of its difficulty, and becauſe the interpretation thereof requires an acute and ſublime underſtanding, as it is written: *I have written unto him the great things of my Law, but they were accounted as a ſtrange thing*: yet if *Rabbi Iſaac Ben Joſeph* had not been hood-winkt in ſuperſtition, he might have had the

pag. 39.

Hoſ. 8.12.

the eyes of his understanding so much illuminated, as to have perceived that place of *Hosea* to point at the written word; and that this Law was not, as he complains, vilified and had in contempt by the Gentiles, but even by the Jewes themselves, who had so debased it, that it seemed nnto them as an uncouth and unknown thing: as it came to passe in the dayes of *Josiah* the King, in which the Book of the Law was for a long time lost, and being found again by *Hilkiah* the High Priest, was accounted a rare and strange novelty, as it is registred in the second Book of *Kings*. 2 Kings 22.

It must also follow (say they) that the words of *Moses* above mentioned, *according to the tenor of these words*, must, the Jews being commentators, be thus understood, according to the words which were heard and received out of the mouth of God; & the sense must be, that God made a Covenant with Israel, not according to the written but unwritten Law: which interpretation we find in the *Talmud*, for in the Book *Tanchum* in the Section *Elle Toledos Noach*, which begins at the 9. verse of the 6. Chapter of *Genesis*, we find it thus written: Our Wise-men say that God did not write למען הדברים האלה *Horum verborum gratia, for these words*, but על פה הדברים *Secundum os horum verborum*, according to these words which were delivered by mouth only, not in writing have I made a Covenant with Israel. And such are the words of the *Talmud*, which is harsh and difficult to them that would learn it, and therefore likened to darkness, *Esay* the ninth and second where the words are. *The people that sate in darkness have seen a great light*: that is, they who are much conversant in the study of the *Talmud*, see great light, for God inlightens their eyes to see how to behave themselves, in respect of things permitted and not permitted, clean and unclean, which are not expressed to the full in the written Law. Secundum os horum verborum.

A little after we read, that by reason of this Covenant the World subsists, because God created the day and night unto this end, that the Israelites might learn the Law of Tradition, or the *Talmud* by the benefit of them, and so soon as they cease to study their *Talmud*, day and night shall be no more. Hereupon saith *Jeremy*, *If my Covenant be not with day and night, and if I have not appointed the Ordinances of Heaven and Earth.* Jer. 33. 25.

And what is this Covenant? The *Talmud* ſaith, the Jew; and for this reaſon *Jeremy* a little before ſaith, *Thus ſaith the Lord, if you can break my Covenant of the day, and my covenant of the night* (that is, when you will no longer learn and obſerve the *Talmud*) *then may alſo my Covenant be broken with* David *my ſervant.* Hereupon *David* ſaith, *in the Law of the Lord is his*
Pſal. 1. 2. *delight; in his Law* (that is the *Talmud*) *will he meditate day and night*: Yea, God himſelfe hath alſo made a Covenant with *Iſrael*, that this unwritten Law ſhould never be ſubject to oblivion, as it is written, *I, ſaith the Lord, will make with them this Covenant: my Spirit which ſhall come upon thee, and the words that I have put into thy mouth, ſhall never depart out of thy mouth, nor out of the mouth of thy children from this time for ever.* Here it is not written, ſaith the Jew, *from thee*, but, *out of thy mouth*, that we might underſtand the unwritten Law here to be meant, for the learning of which God hath placed the day and the night, as two common Schools. Hitherto *Tanchum.*

Moreover, we read in the Sermons of *Rabbi Bechai*, which
1 Kipg. 17. 14. booke he intitles, *Cad hakkemach*, a Barrel of Meale, in that the ſix parts of the *Talmud* make up the Law of Tradition, which is the proper foundation of the written Word, conſidering that this without that can neither be profitably expounded nor underſtood. Hereupon in that Tract of the *Talmud* called *Bava meziah* it is read, that to ſtudy and read the Scriptures is profit and no profit, to wit, a ſmall profit, and not to be regarded. But to learn the *Talmud* is an exerciſe worthy of a Salary, and the workman ſhall ſurely receive it: To commit unto memory the *Gemarah*, which is the upſhot of the *Talmud* is ſuch a ſurpaſſing vertue, that it admits not of an equal. And this is the cauſe, that the Jewiſh Rabbines and Doctors are better verſed in the *Talmud* then the Bible.

I am now perſwaded, that I have given a full demonſtration of the ground of the Jewiſh faith, that it is not *Moſes*, but the *Talmud*, that joy of their hearts, and marrow of their bones; which may put a period to the admiration of any who wonders at their blindneſs and ſuperſtition, and they have forſaken the way of divine truth, with a light heeled wantonneſs, following the footſteps of their Anceſtors in the way of lying.

When therfore the Divel, that Father of lies, for his recreation would

would play a game at Tick Tack with the Jews, the Law of *Moſes* being their ſtake; he by cogging got the dice of them, and would not give over till he had got the double point, when he inſpired into them this heart pleaſing conſequence: Seeing the *Talmud* is the maſter point, the true ground, the right line, according to which the written Word ought to be meaſured, cut out, ſquared, and divided, it muſt of neceſſity follow, that the Doctrine of all the Rabbins ſhould be conformable unto it, & as the *Talmud* is ſo true that it cannot be blemiſhed with the leaſt falſhood, ſo is every thing that the Rabbines do either write or teach. Now that this after-game or conſequence did above all meaſure poſſeſſe the Rabbines (who are ſuch greedy hunters after glory, that God and all the Prophets ſhall be tainted with a lie, before they miſs this their prey) is apparent out of their following proud Luciferous ſpeeches.

Rabbi Iſaac, who died in *Portugal* in the year of Chriſt 1493. in his Book *Menoras hammaor* (*a*) hath theſe words: All that our Rabbines have taught or ſpoken, either in their Sermons or in their myſtical and allegorical Explications, we believe as firmly as the Law of *Moſes*. In which if any thing be found ſmelling of an hyperbole, or ſeeming clean contrary to nature, and too high for the ſenſible faculty of any mortal, we ought to aſcribe it not to their words, but to the defect of our underſtanding; and although their ſtrains be high and lofty, and they ſeem to preſent unto our view things incredible, yet if we rightly ballance them, the truth will caſt the Scales. As for example, we read in the *Talmud*, that a Rabbine upon a certain time preached that the dayes ſhall come in which a Woman ſhould every day bring forth, grounding upon that Text, *She conceived and preſently brought forth*; by *preſently*, underſtanding *dayly*, which when ſome underſtood not, they flouted the Rabbine, and expoſed him to contempt. The Rabbine perceiving it, anſwered, that he ſpoke not after the vulgar faſhion of a naturall woman, but of an Hen that dayly layd an Egge: an handſom put off indeed.

(*a*) Pag. 23. col. 1. Candelabrum Lucis. *It is a Commentary upon the Law writ* an. Dom. 1470.

Tract de Sab. c. 2.

Jer. 31. 7.

In the ſame place it is written; all their words are the words of the living God, neither ſhall any of them fall in vain unto the earth, whereupon it is our bounden duty to believe whatever is extant in their name, for it is the truth: neither let any

Ib. col. 2.

deride them not in his heart, for ſo doing he ſhall not eſcape unpuniſhed: let every one then take warning, that he ſpeak not any thing ſcandalous either to the perſon or attempts of theſe men, but rather to endeavour to learn ſo much as he can poſſible out of their writings. To the ſame purpoſe it is recorded in a book printed in the Germane tongue, and Hebrew Letter at *Cracovia*, in *Poland*, *Anno Dom.* 1597. called *Brand ſpiegelium*, in the hinder end of the 48. Chapter; that the Jews are bound to ſay Amen, not only at the end of their prayers, but to every Sermon and Expoſition upon the word of God, in which lie hidden and profound myſteries ſhaped to the vulgar apprehenſion, that by this they might ſignifie and acknowledge that they believe whatſoever their Rabbines, or wiſe men have ſpoken, as it is written in the Prophet *Iſa. Open your ſelves, O ye gates, for the people cometh, who keepeth Juſtice*, that is, a people who ſaying Amen, believes all things that the wiſe men and Rabbines have written, but if any mans underſtanding be encompaſſed with ſuch *Egyptian* darkneſſe, that he cannot comprehend the *aggados* or expoſitions, yet he ought to believe them; for the words of our Doctours are not wind, but truth it ſelf. *Aggadah* is a myſticall or hidden ſpeech, by which hidden matters and things of great moment are ſignified; the word it ſelf by a certain *Metatheſis*, is the ſame with *Deagah*, which ſignifies poverty and grief, becauſe a man macerates and tortures himſelf after an uncouth manner, before he can rightly underſtand the forementioned *Aggadah*.

Hitherto pertains that which is every where extant in the *Talmnd*, to wit, that when two Rabbines are at contention, the one affirming the other denying, none ought to contradict them, becauſe both their Poſitions are grounded upon the *Kabala*, which *Moſes* brought with him from Mount *Sinai*, and although the one could not rightly underſtand it, yet it is not to be imputed unto him, for both of them know the reaſon why they thus ſpeak, ſeeing the words of the one as well as the other, are the words of the living God. It is alſo a Catholick rule in the books of the Rabbines: Rather keep in mind the ſayings of the Scribes, than them of the Law of *Moſes*, concluding from hence, that the writings and inſtructions of the Rabbines are of greater authority, than *Moſes* and the Prophets.

Luther

Luther in his book, which he writ upon *Shem hamphoraſch*, (*a*) comments in this manner, concerning the authority and credit given to the Rabbines and their writings. *The Jews ſay, that they ought to believe the Rabbines, though they ſhould affirm the left hand to be the right, and the right hand to be the left,* as *Purchetus* teſtifies *After the ſame manner three Jews who kept me company, dealt with me when I urged any thing out of the Bible, then would they object, that they were bound to believe their Rabbines, and were not tied to the Scripture, whence I perſwade my ſelf,* Purchetus *ſaid nothing but truth, ſeeing mine own experience taught me the ſame.*

Luther was not too blame, being guided by his own experience to believe *Purchetus*; to make it more manifeſt, I will produce their own words.

Raſchi, or *Rabbi Salomon Jarchi*, upon thoſe words, *Deut.* 17. and 11. *According to the Sentence of the Law, which they ſhall teach thee, and according to the Iudgements which they ſhall tell thee, thou ſhalt do, thou ſhalt not decline from the Sentence which they ſhall ſhew thee, to the right hand, nor nor to the left,* hath this gloſſe, when he ſaith unto thee, of thy right hand, that it is the left, and of the left hand, that it is the right, thou muſt believe it as a truth, how much more, if he ſay thy right hand is thy right, and thy left hand thy left?

The like we find in *Rabbi Bechai*, his Commentary upon the foreſaid words, who brings in *Ramban*, or *R. Moſche Ben Nachman*, telling his tale in theſe terms. Upon a time there came a certain Gentile unto that mirrour of Learning, *Don Shammai*, and asked him how many Laws or Commandements have you Iews among you? to whom *Shammai* made anſwer, our Laws are onely two, the one written, the other delivered by mouth. Then the Gentile replyed, I believe as fully as thou doſt, that written Law to be true, and whatſoever is contained therein to be nothing but the truth, but as for thy Law of Tradition, I cannot embrace it, neither account it for a Law, but

In victoria contra Judæos.

(a) Schem Hamphoraſch, nomen compoſitum, *the expounded name of God, to wit,* Jehovah, *the proper name of God, taken from his Eſſence, derived from* הָיָה hajah, *which ſignifies to be or exiſt in, noting that God is from everlaſting to everlaſting. by this name they ſay,* Moſes *&* Chriſt *did all their miracles. This they hold unlawfull to be pronounced, unleſſe it be upon ſome great Feſtivalls, reading for it the name* אֲדֹנָי Adanai, *or elſe repairing it by* Periphraſis, *or circumlocution which I find twofold, in* Pet. Galatinus *in his Book de arcanis Catholicæ veritatis, the* 11. *&* 12. *c. The firſt conſiſts of twelve Letters,* אב בן וחוח הקדש *which is, the Father, Son and holy Ghoſt: the ſecound, conſists of fourty two Letters* אב אל בן אל וחוח הקדש אל אבל לא שלשה אלהים בי אש אלה אחד *which is, the Fathe is God the Son God, the Holy Ghoſt is God, yet are they not three Gods, but one God.* Rabbi Bechai *ſaith, that this Expoſition is taken out of the firſt and ſecond verſes of the firſt Chapter of* Geneſis, *beginning at the Letter* ב *which is the firſt Letter of* בראשית *in the firſt verſe, and ending at* ב *the firſt Letter of* ברו *in the ſecond.*

go to, make me a Jew, be my Shoolmaster, & teach me in this Law, which words possessed *Schammai* with such a fury, that he thrust him from him and commanded him to depart the place; then the Gentile came to *Hillel* the elder, *Schammai's* copartner in office, (for they two were joynt Rectors, and lived but a small time before Christs incarnation) whom he questions in the same manner, entreating him withall, that he would vouchsafe to make him a Jew, which *Hillel* did, and instructed him in the Jewish Religion. The day following, *Hillel* saith unto him, pronounce *Aleph, Beth, Gimel, Daleth*, which he did, according as *Hillel* mouthed them unto him: the day following, *Hillel* inverting the Alphabet, saith unto him, pronounce *Daleth Gimel, Beth, Aleph*, then the Gentile replyed, *Rabbi*, this is not the Lesson thou taughtst me yesterday; then answered *Hillel*, thou dost not onely reject me thy instructor, but also fearest not to yield no credit unto my words, therefore thou oughtest to rest thy self contented in the unwritten word, and to believe all those things, which are taught therein. This Story is registred in the *Talmud* Tract *de Sabbatho*. Cap. 2.

Hence may we conclude, that every one simply without consideration or contradiction, should believe not onely the Jewish Law of Tradition, but whatsoever the Rabbines according to the prescript of the same Law write and teach, and that whosoever doth this, is to be esteemed a Jew indeed, whosoever is refractory and disobedient, the most grievous torments in hell shall be his portion, concerning which thing we read this Decree and Sentence of the Senate, in the Tract entituled *de libello repudii*, or Letter of Divorce, in these words, *Mar.* saith, *Whosoever shall deride or contemne what our wismen and Rabbines have spoken, he shall be punished in hot boyling pitch, and that in hell*, as they blasphemously affirm Christ our Saviour and Redeemer to be tormented, because he walked not according to the traditions, ordinances and Doctrines of their ancestours, but rejected them as a thing despised. This punishment is also registred in another Tract of the *Talmud*, and more at large expounded in a book called *Menæras Hammaor*, and expresly set down in the book *Beth Iaacob*, but in the *Talmud* printed at *Basile* it is left out, and not without good reason, as also many other blasphemous passages, written against Christ and Christian Religion. That

Tract Cittin cap. 5. *Tract.* Erubhin, cap. 2.

Erubhin c. 2. pag. 22. Col. 1. pag 32.

That Canon of the Rabbins appertains alſo unto the ſame thing. *Whoſoever tranſgreſſeth any thing that our Wiſemen have ſpoken, he is liable to death*: as it is written, *who ſo breaketh an hedge, a Serpent ſhall bite him.* Thou muſt here underſtand, thou Chriſtian, that this is as the hedge of Traditions, and Ordinances, wherewith the Jewiſh Rabbines have encompaſſed the Law of God. That we may avoid the above mentioned puniſhment, theſe Doctors give us this admonition: My Son, remember that a far greater care is to be had of the ſayings of the Scribes, then of the words of the Law it ſelfe. Eccl. 10. 8.

Thus hath it pleaſed me by way of a Preface, and for the better underſtanding of the things following, briefly to declare and expound the Articles of the Jewiſh Creed, to ſhew how they fell from the Word of the Lord, became Apoſtates, and renegadoes, caſting themſelves headlong into that labyrinth of Errors, the *Talmud*, how they were miſerably miſled thereby, ſo that the Doctrine of Salvation was not at all found among them; but on the contrary, groſs hereſie, perverſion, falſification of the Word of God, ſuperſtition, outward pride, eye-ſervice, the great diſquietneſs of conſcience, and horrible deſperation of heart. I will ſhut up all with the words of *Eſay* and *Jeremy*: *Eſay* ſaith, *Foraſmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear towards me is taught by the Precepts of men: therefore I will proceed to a marvellous Work among this people, for the wiſedome of their wiſe men ſhall periſh, and the underſtanding of their prudent men ſhall be hid.* Cap. 29. 13, 14

Jeremy ſaith, *Why is this people of Jeruſalem ſlidden back with a perpetuall back-ſliding? they hold faſt deceit, they refuſe to return. I harkened and heard, but they ſpake not aright, no man repented him of his wickedneſs ſaying, what have I done? every one turned to his courſe, as the horſe ruſheth into the battell. How ſay ye, we are wiſe, and the Law of the Lord is with us? certainly in vain made he it, the pen of Scribes is in vain. The wiſe men are aſhamed, they are diſmayed and taken, lo, they have rejected the Word of the Lord, and what wiſdome is in them?* Cap. 8. 5, 6.

CHAP.

CHAP. II.

Touching the Nativity, Circumciſion, and Education of the Jewes.

THat briefingreſs which I made for a manuduction to the Jewiſh Religion and exerciſe of their Faith, in the former Chapter, wherein I fully manifeſted the foundation of their Beliefe, may ſerve as a light to direct the judgement and inform the underſtanding of any one but the image of ſtupidity, in an eaſie apprehenſion how ſtrong, goodly and beautiful that edifice can repreſent it ſelfe, which is to be reared upon ſuch a groundwork; how able to keep footing againſt the fury of inſulting Tempeſts, Thunders and Lightnings, and the Prophecies of them, who were inriched with the true knowledge of God, and illuminated to conceive aright of his holy Word. My deſire is, that none ſhould be offended with this my Anatomy of the Jewiſh Doctrine, in that without doubt it contains many things ſubject to wonder and deriſion, and ranked in the Catalogue of meer fables. My perſwaſion rather inclines to this mark, that every one read and ponder the ſame with fear and trembling, becauſe that this Doctrine had its original from thoſe people, whom God in former times did chooſe unto himſelfe before all the Nations of the Earth, adopted for his own children, endowed them with the knowledge of himſelfe, and had an eſpecial care that there never ſhould want a Prophet inceſſantly to teach and inſtruct them: who after that by their ingratitude they had brought Gods anger and curſe upon them were puniſhed with madneſs, as *Moſes* foretold, *Deut.* 28. and with blindneſs, *Eſay* chap. 42. whoſe heart was hardened, and whoſe ears were dull of hearing: ſo that hearing they did not hear, and underſtanding they did not underſtand: and *therefore changed Gods*

Judgement

Judgements into wickedness more then the nations, as *Ezekiel* complains, who nevertheless fear not to say, *We are wise, and the Law of the Lord is with us*: and we live according to the strict rule thereof, as they boasted in the days of *Jeremy* the *Prophet*, who notwithstanding making answer unto them, feared not to affirm, that whatsoever their Scribes had in their Doctrine imparted unto them, to be no less then a lie, no more then meer and foolish trifles: How truly was this objected by the Prophet shall in the ensuing pages more plainly appear. Certainly their boasting of *Moses* and the rest of the Prophets is vain and frivolous; their Doctrine also of their Belife is altogether forged, a manifest perversion and falsifying of the Word of God by such Expositions, which relish more harsh then old Wives Tales, and Novelties, which are like roasted flesh stuft with the Lard of Ignorance. Ezek 5.6. Jer. 8.8.

That therefore we may orderly consider and make known the Jewish Beliefe so firmly grounded, we will begin with the Nativity of a Jew; then we will explain the manner how he is received into the number and communion of the Jews: Our next step shall be his Education, and by what hand he is directed even unto the evening of his dayes; how at last comming to his long home, he is carried through the hidden and profound Chambers of the terrestrial Globe into the Land that floweth with Milk and Honey, the Land of promise, and there is royally feasted, and sits at the Table with his *Messias*, at which he is invited to fill his paunch with the most delicate bits of a roasted Oxe exceeding in greatness the size of nature: fish and fowle are but his common fare, and drinking no other wine then that whose Grape had its growth and perfection in Paradise, and there finally left by them who were his Harbingers to the grave, shall take his rest with joy inexpressible.

Nunc lectum admissi risum teneatis amici?
Friendly Readers can now your modesty
Set free your spleen from laughters extasie?

When any of the Jewish Women is with child, and the time of their delivery approacheth, then the place appointed for the child-birth is furnished with all manner of necessaries. Which done, the good man of the house or some other holy and devout Father, for of such they have great plenty, take a

piece of Chalk and makes a circular line round about the Chamber, writing upon the doors and walls without and within, and about the bed in Hebrew Letters *Adam* (*a*), *Chava* (*b*), *Chuts Lilis*, that is to say, *Adam, Eve, begonn Lilis*, whereby the Jewes would signifie this much, that herby they intreat God, that if the woman bring forth a Son, he would give him a Wife like unto *Eve*, not *Lilis*, might be a Helper, the last being refractory and disobedient. The name *Lilis* is found in the 34. Chapter of *Esay*, and is by some interpreted, a Scriech-Owl, a night bird, commonly accounted ominous, by others a Witch that changeth the favour of children in the Cradle: and so the Jewes in my judgment understand it of some diabolical Ghost appearing in the shape of a woman, which was accustomed either to kill or carry away yong Infants after their Circumcision on the eighth day. This Ghost or Spirit was named *Lilis*, from *Lel*, which in the Hebrew tongue signifies night. Concerning this matter we read a story in a Book called *Ben Sira*, not after the Edition of the learned *Paulus Fagius*, but after the Jews own impression. The copy that I have Printed at *Constantinople* is the same with that which *Sebastian Munster* makes mention of in the end of his Cosmography, and out of which he transcribed the Hebrew History of the Kingdome of *Prester John*, which is also printed in the end of that Copy, which I bought of a Jew inhabiting those parts, who had got it out of *Munsters* Library, for *Munster* was professor of the holy tongue in this City of *Basile*, where also he was buried: In this Book I say it is recorded, that when God had created *Adam* alone, and placed him in *Paradise*, he said, *it Was not good for Man to be alone*, therefore out of the Earth he formed a Woman like unto him, and called her *Lilis*. They presenly fell at odds, began to brawl and chide; the Woman saying to the Man, I will not be subject unto thee, and the Man replying, neither will I be a Vassal to thee, but exercise dominion over thee, for thou ought to obey. She presently

(*a*) Adam, *the name of the first man, from* אדם *rubescere, to wax red, as much as red earth, it signifies Man in generall, in both sexes, being of the same extent with* אנוש Enosh, *which is derived from* אנש anash, *to be sick, a name given us in respect of the infirmities to which we are incident: they both differ from* איש Ish, *which signifies a married man, as also* אישה Ischah *signifies a woman: these two words according to the Rabbines contain in them the name of God,* יה Jah, *which two letters taken away there remaines only* אש esh, *which signifies fire, noting unto us, that as long as man and wife live in concord, God is propitious unto them, but God forsaking them, there remains nothing but the fire of contention and a curse.* 2. Ischah *differs from* Ischah *only by the letter* H. *which is an aspiration, noting that the woman was made of man, and as it were breathed out of his side.*

(*b*) Chava, Eve, *is derived from* חיה Chaiah *to live, because she was the Mother of all living, God himself being the Etymologist.*

make

makes anſwer, we are both equall, thou art not better then I am, nor I better then thou, we were both faſhioned out of the earth: and thus ſhall they continue in ſtrife and variance. At laſt when *Lilis* perceivs that there is no hopes of agreement, ſhe pronounceth the name *Schem hamphoraſch* (which is the holy name *Jehovah*, together with its ſecret and Cabaliſticall interpretation, againſt which *Luther* writ a Book) and inſtantly upon the pronunciation, flies into the air; then *Adam* ſaid unto God, O Lord of the whole world, the woman which thou gaveſt me is flown away from me. Upon the hearing hereof, God ſent three Angels after the woman, *Senoi*, *Sanſengi*, and *Sanmangeloph*, bidding them tell the woman, that if ſhe would return and be obedient unto her Husband, all ſhould be well; if not, that every day an hundred of her children ſhould give up the Ghoſt. Theſe Angels having received this their commiſſion, preſently were upon the wing, and made after her, and overtook her upon a moſt tempeſtuous place of the Sea, even there where the Egyptians were afterwards drowned, proclaiming unto her the will of the Almighty: ſhe refuſing to return, the Angels threatned to ſtifle and drowne her in the waters, unleſs ſhe would obey and go back unto her Husband. Then began *Lilis* to pray and beſeech them that they would let her paſſe, becauſe ſhe was created to this end, that ſhe might torment and put to death little Infants the eight day after their nativity, if they were males, but upon the 20. if they were females. Which ſo ſoon as the Angels perceived, they attempt to force her to return to her Husband, which *Lilis* fearing, ſwore unto them that whenſoever ſhe ſhould find the names or ſhape of theſe three Angels, either written or painted upon any ſcrowl, parchment, or any ſuch like matter, that then ſhe had no power over Infants, and that ſhe would not hurt them: furthermore ſhe refuſed not to embrace the condition, that every day one hundred of her children ſhould die the death: and ſo accordingly it fell out, for upon one day a whole Centenary of her off-ſpring, or ſo many yong Divels went unto their long home. And this is the cauſe that we imprint the names of theſe Angels upon certain ſcrowls of parchment & uſe to hang them about the necks of our Infants, that *Lilis* beholding that which is written may remember her oath & not hurt them. Thus much we have tranſcribed out of *Ben Sira*.

It may very well go for a truth, that they hang ſuch ſcrolls about their childrens necks, ſeeing they daily perform many a ſtrange cure by the help of them. In what place ſoever any woman is brought to bed, we may find the forementioned picture, as alſo the names of thoſe Angels, who are appointed for the ſafeguard of us mortalls, written above the doore of the ſame.

But from whence had the learned Rabbines this their pleaſant Hiſtory? this *quære* is anſwered in the book called *Brand ſpigelium*, in theſe words, *The rib which the Lord had taken from man, he made it a woman*, that ſhe, as a rib taken from his ſide, ſhould be liable to his ſervice: hence the Rabbines comparing them words, *God created man in his own image, in the image of God created he him, male and female*, with thoſe, *It is not good that man ſhould be alone, I will make him an help meet for himſelf*, make a grand queſtion, what became of that firſt woman, who was created at the ſame time that *Adam* was: and they ſalve it thus, the firſt woman of all, whoſe name was *Lilis*, being too highly conceited of her own worth, would not be obedient to her husbands command, becauſe the earth was a common mother to them both; the Lord therefore divorced her from *Adam*, and gave unto him another, who was fleſh of his fleſh and bone of his bone, who might follow, obey and ſerve him as a member of his own body. So from *Brand ſpigelium*.

Gen. 2. 22.

Gen. 1. 27. Gen. 2. 18

So ſoon as this Witch or night hagge is by theſe their exorciſmes baniſhed and expelled the room, and the pangs of child birth begin to ſeiſe upon the woman, and the little infant ready to weep out a ſalutation to his fellow mortalls, it is firſt of all provided, that a Chriſtian midwife be not ſent for, for this is moſt ſeverely prohibited in their Law, unleſſe in caſe of neceſſity, when the abſence of a Jewiſh midwife muſt force a diſpenſation of the Statute, neither is this licenced unleſſe the woman to be delivered be guarded about with a whole Troup of her own nation, for they greatly ſuſpect the Chriſtian women, that they ſhould either neglect their office, or elſe kill their children while they are a coming out of the womb. If the birth be fortunate, ſo that a man-child be born into the world, then nothing but the mounting echoes of joyfull acclamations

are

are heard in their habitations, the father of the child makes ſpeed into the Market, there to buy fat Geeſe, crammed Capons, fleſh and fiſh of all ſorts, not omitting a cup of good liquor againſt the feaſt of the Circumciſion, which is to be celebrated the eighth day, accordingly as God by *Moſes* enjoyned them. In the mean time, the ten are called (for they muſt be neither more nor fewer) to the Circumciſion of the Infant, who ought all to be above the age of thirteen years, and this number in their own language they term *Minian.* (*a*)

The Circum.

BIBL. CANT. ACAD.

The night following the womans delivery, ſeven of them which were invited, and many times ſome others alſo come to viſit the mother of the child, who have a great ſupper provided for them, which ended, they roar and ſing all the night over, play at Cards and Dice, and invent many unheard of fooleries. The men drink themſelves blind, thinking by this means to ſolace the woman in child bed, and comfort her againſt that ſorrow and grief, which might poſſeſſe her at the Circumciſion of the infant, as alſo leſt ſome misfortune might happen unto her upon that night. This is the ordinary cuſtome, but on the contrary, many of the learned and godly ſort, pour out fervent prayers, perſwade him that is to circumciſe the infant to ſobriety, that his hand may be ſteady, while he is a doing his office.

From מנה *Mana, which ſignifies to number.*

1. He that circumciſeth is called in the Hebrew *Mohel*; (*b*) who ought to be a Jew. 2. A man, not a woman. 3. One well exerciſed in cutting, for otherwiſe the rich men among the Jews will not approve of him, uſing this Proverb, *He ſhall not learn to cut another mans beard by ſhaving mine.* Such an one as is not skilfull in the art give mony to the poorer ſort of the Jews, that he may try his cunning by practiſing two or three times upon ſome of his children. A man may eaſily diſtinguiſh the *Mohel*, or him that circumciſeth from another by his long nails, pointed at the top. The knife wherewith they cut off the foreſkin, may be made of any thing which is apt to cut, as ſtone, glaſſe or wood, but they commonly uſe knives made of iron, much like to Barbers Raſours. The rich enammel their knives with gold, and beſet them with Jewels. They are accuſtomed to waſh their children before they circumciſe them, and then to wrap them in their ſwadling clouts, that they may be cleanly in the time of Circumciſion,

a Cutter from מהל *to circumciſe.*

ciſion; for otherwiſe it is not lawfull to ſay any prayer for them. Hence if the child in the time of Circumciſion, through the vehemency of grief and tears beray himſelf, he who circumciſeth will not play the Prieſt, and pray for him, untill he be waſhed and ſwadled up in other linnen.

The ordinary time appointed for the Circumciſion of the child, is the eight day following the Nativity, reckoning from the very moment of his Nativity, and this computation commonly begins at the Sun riſing, yet notwithſtanding for the moſt part they cut away the foreskin while it is yet morning, and while the child is faſting, becauſe ſuch plenty of blood will not iſſue from the child then, as at other times.

Upon the eighth day all things neceſſary for Circumciſion are graced with an early preparation. Firſt of all two chairs are brought into the room, or one at leaſt, yet of ſuch a latitude and bigneſſe, that two may with eaſe ſit in it, which is alſo adorned with Tapeſtry, and ſilken and velvet furniture, and that according to every perſons ability. This is done either in the Synagogue, or common School, (*a*) or in ſome private Conclave; if it be done in the Synagogue, then ought the Chair to be placed near unto the Ark, anciently ſtyled the Ark of the Covenant, in which the book of the Law is kept; for ſuch a place is holy in eſteem. Then the Godfather of the child which is to be circumciſed, draws near, and ſeats himſelf in the foreſaid Chair: the *Mohel*, or he that is to circumciſe the child being placed near unto him. After them follow other of the Jews, one of which with a loud voice gives warning that they ſhould with all expedition bring the things requiſite for the Circumciſion of the infant: the Summons ended, ſome certain youths haſten to the place, one of them carrying a great Candleſticks in which are twelve wax-lights burning, to repreſent the twelve Tribes of *Iſrael*; next in order unto theſe, come two other boys, carrying two Goblets full of Claret wine, another brings the knife wherewith the child is to be circumciſed, another one Baſon full of ſand and a third another filled with the oyl of Baſſome, in which are ſteeped ſome Linnen rags, which the *Mohel* applyes to the ſore of the newly circumciſed infant. Theſe drawing near the *Mohel*, caſt themſelves into a certain ring or circle, that they may better ſee and

(a) *The word Synagogue from the Greek* συνάγω, *to gather, becauſe the Jews were there gathered together, to worſhip God. in Hebrew it was called* Beth hach reſeth, *the houſe of Aſſembly, the Synagogues were before Chriſts time,* Acts 15. 21. *their Schools, were different from their Synagogues and accounted more holy, called* Beth hamodraſch, *the houſe of ſubtil expoſition: men and women had divers Synagogues, one ſeparated from the other with wier lattices.*

and learn his cunning. Theſe places the youths purchaſe with mony: ſome others alſo there be, that flock thither with odours and ſweeet meats, made by the Art of the Apothecary, with ſtrong and delicious wine, Carrawaies, Cinnamon and ſuch like, that they may comfort and refreſh the Father or Godfather, or any other of the aſſiſtants, ſo be it that any of them ſhould fall into a ſwound by ſome conceived grief for the cutting off the foreskin.

All things thus in a readineſſe, the Godfather of the child placeth himſelf in one of the forementioned chairs, or if there be but one, in the one part thereof; oppoſite to him ſits the *Mohel*, and ſings that Song regiſtred in the ſecond book of *Moſes*, which the Iſraelites ſung, when they had paſſed through the Red ſea, with many more of the ſame ſort, then the women bring the infant to the gate, when the whole Congregation riſing up, the Godfather goes and takes the child from them, ſitting down with him in his ſeat again, & ſaying, *Baruch habba*, that is, *Bleſſed is he that cometh*: this word *habba* hath in it ſomewhat Cabaliſtical, the Letters whereof *He*, *Beth*, *Aleph*, in numeration make eight, ſo that the myſtery muſt be this, Bleſſed is he that comes the eight day to be circumciſed. They have alſo a certain abbreviation or word, every Letter of which notes another word, which is this, *Hinne ha Eliahu*, Behold *Elijah* cometh, who is called the Angel of the Covenant, which thing the Jews conceiting are of opinion, that *Elias* comes with the Child, & ſeats himſelf in the empty Chair, to ſee whether they rightly obſerve and keep the covenant of Circumciſion as it is written, *The Meſſenger of the Covenant, whom you ſeek, behold he ſhall come ſaith the Lord of Hoſts*; for when at a certain time the children of *Iſrael* were prohibited to make their ſons Jews, or to cut away the foreskin of their fleſh; then *Elijah* the Prophet plunged in ſorrow, hid himſelf in a certain Cave, where he purpoſed to end his dayes: Then the Lord ſpake unto him, and ſaid, *What doeſt thou here* Elijah? *who anſwered, I have been very zealous for the Lord of Hoſts, for the children of* Iſrael *have forſaken thy Covenant, that is, the Covenant of Circumciſion*: Then God promiſed *Elijah*, that he ſhould alwayes be preſent from thenceforth at the Circumciſion of every male,

that

that he might know that the children of Iſrael would no more forſake the Covenant, but perform it according to every circumſtance thereof, as it is written: *The Angel of the Covenant ſhall come.*

So ſoon as *Elias* his chaire is brought into the room, then are they bound to ſay in expreſſe terms, This ſeat is provided for *Elias*, the Prophet. For if this be not repeated, he comes not to the circumciſion. Peradventure through age his ears are become dull of hearing, and therefore he that invites him muſt ſtretch his voice to a higher note then ordinary. Moreover, that *Elias* may tarry till the circumciſion be totally finiſhed they leave the chair in the ſame place, for the ſpace of three whole dayes. Upon a time a certain rich Jew of *Reginoburgum* or *Queenborough*, would have a yong Infant of his circumciſed, who choſe *Rabbi Juda Chaſidi*, which for his truly religious life was called *Rabbi Juda* the holy, for a Godfather; who while the child was brought in to be circumciſed, and the whole congregation ſtood up and cried *Baruch habba*, held his peace, and did not riſe at all. He being queſtioned concerning this his carriage, anſwered, I perceived that *Elias* came not, and ſate in the ſeat with me; from whence I collect, that this child will never make a good man: and becauſe I ſee a certain man ſitting in the window with a long white beard, go and ask of him whether the words that I ſpeak be true or not, he will anſwer you. Well, when they had thus done, the man replied, Becauſe *Elias* foreſaw that this child would forſake the faith of the Jews and turn Chriſtian, therefore he would not be preſent at the circumciſion. And truly ſo it came to paſs, for the child coming to riper years, was converted to Chriſtianity.

When therefore the Godfather hath the child lying in his boſom, then the *Mohel* looſeth his ſwadling, takes hold of his yard, laying hands upon the former part thereof by the foreskin, thruſts down the gland thereof, which done, he rubs the foreskin, that by mortifying of it the child may be leſſe ſenſible of the cutting: then taking the knife prepared for circumciſion out of the boyes hand that carried it, he begins to ſing with ſhrill voice, *Bleſſed be thou, O God our Lord, King of the World, who haſt ſanctified us by thy Commandements, and given to us the Covenant of circumciſion.* In the mean time, whiles he is thus a diſ-

a diſcanting he cuts away ſo much of the fore-skin that the top of the yard may be ſeen bare and naked, which he throws in haſte into the Baſon filled with ſand, reſtoring the knife to him from whom he took it, and takes one of the Cups full of red Wine, out of which he ſucks ſo much as he can hold in his mouth, which he preſently ſpues out again upon the Infant to waſh away the bloud, and alſo ſome in his face, if he perceive him to faint: inſtantly upon this he takes the childs yard in his mouth, and ſucks as much bloud out of it as he can poſſible, to the end that it may ſooner leave bleeding, which bloud he caſts out again, either into one of the bowls of red Wine, or into the baſon of Sand. This he doth three times at the leaſt, which the Hebrews call *mezizah*, which *Moſes* commanded not, but was inſtituted by the Rabbines and wiſe men among the Jews, as it ſeemed good unto them.

After that the flux of bloud be ſomewhat appeaſed, then the *Mohel* with his nails, which upon either Thumb are very ſharp, tares aſunder the mangled skin of the childs yard, forcing it ſo far backward, that the head of the yard may wholly appear, which renting aſunder they call *priah*: by this taring of the fore-skin the poor Infant ſuffers greater pain and griefe than he did by the former cutting. This done, the *Mohel* takes the linnen rags, which one of the boyes kept ſteeped in a baſon of Oyl, applies them to the childes yard and binds them about three or four times, then taking the Infant, folds him up in his ſwadling cloaths.

The whole being thus finiſhed, the Father of the child ſaith, *Bleſſed be thou, O God, our Lord, King of the world, who haſt ſanctified us by thy Commandements, and haſt commanded us to fulfill the Covenant made with Abraham our Father.* Then ſhall the whole Congregation make anſwer, and ſay: As happy an entrance ſhall this little Infant have into the poſſeſſion of *Moſes* his Law, into Marriage and the practiſe of good works, as he hath had into the covenant of *Abraham* our Father. Then the *Mohel* ſhall waſh his unclean mouth, and his hands alſo until they be white and clean; the Godfather of the child riſes up with him, placeth himſelf directly oppoſite to the *Mohel*, who takes one of the bowls full of red wine, and ſaith a certain Prayer over it: then he prayes alſo over the Infant and ſayes: *O God which art*

our God, the God of our Fathers, ſtrengthen and keep this Infant, to the comfort of his Parents; and make that his name may be called (for at this inſtant he names the child calling him *Iſaac) Iſaac, which was the Son of Abraham: let his Father rejoyce becauſe he came out of his loyns: let his Mother rejoyce in the fruit*
Prov. 23. 25. *of her womb,* as it is written: *Thy Father and thy Mother ſhall be glad, and ſhe that bare thee ſhall rejoyce:* God ſaith alſo by the mouth of his Prophet, *and when I paſſed by thee, and ſaw thee polluted in thine own bloud, I ſaid unto thee, when thou waſt in thy*
Ezek. 16. 6. *bloud, live; yea, I ſayd unto thee, when thou waſt in thy bloud, live.* At thoſe words the *Mohel* dips his finger into one of the Cups full of Wine, into that, I mean, into which he had vented the bloud which he ſuckt out of the childs yard, and annoints the lips of the child three times therewith, hoping that according to the fore-mentioned ſaying of the Prophet, his dayes ſhall be more then they ſhould have been otherwiſe, and that he ſhall live in the bloud of his circumciſion. *David* alſo ſaith,
Pſal. 105. 5. *Remember the marvellous works that he hath done: his Wonders, and the judgement of his mouth.* Then he proceeds to pray unto God, that he would defend them that are preſent, as being ſuch men who would eftſoons confirm his covenant by the fulfilling of it. Furthermore, that he would vouchſafe to grant a long life to the Father and Mother of the child; and alſo to beſtow a bleſſing on the Babe. His *Orizons* ended, he reatcheth the Cup, which he had formerly ſanctified to every one of the yong men, and invites them to drink thereof. To conclude, all they return with the Child, who is now made a Jew, unto his Fathers houſe, reſtoring him into the arms of the Mother. And here is the upſhot of the whole matter.

Some of the learned and religious Jewes hearing the Infant cry out, by reaſon of the pains ſuffered by him in the time of circumciſion, comfort themſelves with that ſentence which is extant in the ſecond book of *Moſes: I have alſo heard the*
Exod. 6. 5. *groaning of the children of Iſrael, whom the Egyptians keep in bondage, and I have remembred my covenant.*

When the *Mohel* makes his laſt prayer, then he ſtands neare unto the Ark of the Covenant, together with the Godfather of the child, becauſe that is a holy place. And thus much the Learned among the Hebrews have collected from the Hebrew word

word *Milah* which ſignifies circumciſion. This word hath four letters, every one of which are the Index of a ſeveral word: *Mohel Jered liphne hattibha*; that is, he that circumciſeth ſhall ſeat himſelfe near unto the Ark of the Covenant: or *Maleach Joſchebh liphne Haaron*; that is, the Angel ſtands before the Gate: to wit, *Elias* the Angel of the Covenant ſtanding before the Ark, ſends up his prayers together with ours into the ears of the Almighty.

Some of the upright Jews take the little Infant, and both before and after his circumciſion lay him upon the bolſter or cuſhion of *Elias*, that he may touch him.

That they accompliſh the *Priah*, or denudation of the forepart of the Infants yard with ſo ſharp nails, they ſay that they are moved hereunto by that ſaying in the Book of *Joſhua*: *Take unto thee ſharp knives*, (for ſo it is to be tranſlated, not, knives of ſtone) *and circumciſe the children of Iſrael the ſecond time.* Upon theſe words the Wiſe-men among the Jews conclude, that thoſe words, *the ſecond time*, ought to be underſtood of the *priah*, wch is not other but a ſecond circumciſion. Hence iſſueth a moſt copious queſtion, Why they which were born in the Deſart were not circumciſed for the ſpace of forty years together? the anſwer is, that this came not to paſſe by reaſon of the ſtiff necked malignity, and hard hearted inſolence of their Anceſtors, for they were men of circumciſed hearts: but becauſe bluſtering *Boreas* had not blown in that Deſart, within the compaſs of forty years, whoſe healthfull blaſts conduce ſo much to the letting of bloud, that any wound, this not traviſing the terreſtrial Globe, is accounted perillous. Hereupon they have this medicinal Canon. *In a cloudy day, or in that day in which the Eaſt-wind blows, Circumciſion muſt not be adminiſtred, nor any vein opened.* Joſh. 5.

Here it may be objected, the Northern wind doth not always blow, and yet circumciſion is dayly to be exerciſed. This objection is anſwered in the *Talmud*, that four winds blow every day, and that the Northern wind is mixt with every one in particular, and for the moſt part obtains the predominance; and for this very reaſon circumciſion may be dayly practiſed. That this wind was huſht and ſtill while the Iſraelites were in the Deſart, the very nature thereof, which is to free the aire Tract. Gittin. cap. 3.

from clouds, and to be the author of fair weather, is an invincible Argument, as it is written; *The Wind passeth and purgeth it, from the North shall come gold*: that is to say, with whose calm clearness, the purity of the most refined gold cannot mannage a comparison. If then this wind should have blown in the Desart, it had driven away and dissolved the pillar of fire which always accompanied the people of Israel, which had been to their great damage. Here it is not lawfull for me to expose to the vulgar eye any more of these their quirks. If any one be ravished with a desire of a further inquiry, let him read *Rabbi David Kimchi* upon the fore-cited place of *Joshuah*, and the *Talmud* in the book of affinity, and that Chapter which begins *Haarel*, where most accurate disputes, exhausted out of the very abysse of wisdome, shall present themselves unto his view, concerning the cause why circumcision was omitted in the Desart.

Tract. Ieb. hammos cap. 8

To proceed, the casting of the fore-skin into the sand, signifies that their seed shall be like the sand upon the sea shore for multitude, as it is written: *I will make thy Seed like the sand of the Sea*: and again, *Thy Seed shall be as the dust of the earth*. Secondly, they use this Ceremony in remembrance of *Balaam*, who when he saw that all the sand in the Desart was full of the foreskins of the Children of Israel, he presently cried out, *Who can number the dust of Jacob?* as if he had said, who can stand before the holiness and worth of this people, all the males whereof, not one excepted, being circumcised, bury their foreskins in such a sandy Sepulchre? with what a fore-front shall I curse such an holy Nation? Thirdly, it signifies that the Old Serpent which seduced the first *Adam* in Paradise, shall be fed with this fore skin; for his bread is the dust of the earth, as it is written: *Thou shalt eat the dust of the earth*. Now seeing the Serpent is as yet mans daily enemy, and hath an incessant & greedy desire to satiate his gluttonous paunch with his soule and body: thence it comes to pass, that these Saint-like Jews feed their enemy, the Serpent, according to Gods command, with the foresaid fore skin as it is written: *If thine enemy hunger, give him meat*. This bit is so hard of digestion, that it so debilitates and weakens the natural strength of the Serpent, that he cannot again seduce man, as once he did.

Gen. 32. 11.
Gen 28. 14.
Glossa Talmud. 16.
Gen. 3.
R. Abraham in lib. Zeror hamor in parascha kitezeke super 23. cap. Deut.
Isa 65. 25.
Prov. 25. 21.

If

If an Infant be ſickly, they do not circumciſe him upon the eighth day, but defer it untill the time of his recovery. If any Infant dye before the eighth day be come, then he is circumciſed in the Church-yard, over his grave, yet ſo that no Prayers be ſaid for him. It is circumciſed to this end, that God being intreated would be mercifull unto him, and together with others raiſe him up at the laſt day. In ſome places it is not lawfull for any one, the Godfather only excepted, to ſit while the child was a circumciſing, becauſe it is written: *That all the People ſtood to the Covenant.* 2. Kings 23.3. That for a concluſion of all the *Mohel* is bound to give a bleſſing upon the Covenant of circumciſion, holding the circumciſion knife in his hand, the wiſe men amongſt the Jews demonſtrate from that Scripture, *Let the prayſes of God be in their mouth, and a two edged ſword in their hands*: Pſal. 149.6. Thus the firſt Act in the Synagogue is finiſhed; now follows the ſecond, which is performed after the childes returne to his Fathers houſe.

In the mean time that they are buſied in the Synagogue, the Cooks are with much diligence converſant about their Kitchin affairs; the Table is ſpread, and great proviſion is made, to which (as hath been formerly recorded) only ten men are invited, two of which muſt be a couple of learned Rabbines, who rabble out a long Grace, and make a kind of a Sermon, to which the hearers giving but lean attention, in the mean time carouſe whole Gobiets of wine one to another. It was my chance once to be invited to one of theſe their feaſts, commonly celebrated after the adminiſtration of the circumciſion, at which time one of the Rabbines took for his Text thoſe words of *Solomon*, *Wiſdome is a tree of life to them that lay hold on it*: Concerning his Sermon, I can without a lie affirm, that I never heard ſuch a dry and ridiculous piece of ſtuff in all my life. That they ought to provide ſuch a ſumptuous and coſtly banquet, they prove out of the Hebrew word *Milah*, which ſignifying circumciſion, the letters thereof according to the *Kabala*, note out unto us theſe four enſuing words, *Miſchteh laaſch lecol hakkervim*, which are by interpretation, *Let him provide a banquet for all them that are invited*: hence they conclude the the preparation of this Feaſt to be legitimate. That it is to be celebrated the eight day, they prove with greater ſubtilty, and

art

ביום הגמל את יצחק

art of the hiſtory of *Abraham* and *Iſaac*, which is regiſtred *Gen.* 21.8. in theſe words; *And when the child grew and was weaned*, Abraham *made a great feaſt in that day in which* Iſaac *was weaned. Bejom higgamiel, eth Iitzchak.* in the day wherein *Iſaac* was weaned.

Rabbi Bechai, *upon the place.*

Upon which words they have this Cabaliſtical interpretation, ſaying, thou doſt not rend *Higgamel* (whoſe Letters are *He, Gimel, Mem, Lamed*) but *Bejom hagmal*, where *He* and *Gimel* note not any word, but are onely Letters of numeration, making eight; the word *Mal* is rendered in the Teutonick, *Er hat beſch nitten*, he circumciſed, therefore according to the Expoſition (rather indeed the perverſion) of the Rabbines, the ſenſe muſt be this, *Abraham* made a great feaſt upon the eighth day, in which his ſon *Iſaac* was circumciſed, and the child did grow and was weaned: this cuſtome then, that a good banquet ſhould be prepared, and the learned Rabbines and other upright men among the Jews ſhould ſit as gueſts, is very commendable; for *David* makes mention of it in his fiftieth Pſalm, and fifth verſe, ſaying, *Gather my Saints together unto me, thoſe that have made a Covenant with me, with ſacrifice*, that is, the Covenant of Circumciſion. Inſtead of a ſacrifice then they make this feaſt, ſeeing they may not ſacrifice in the Land of their Captivity, for which they often breath out the doleſull accents of grief and ſorrow.

The *Mohel*, or he that did circumciſe the child, is tied to abide ſome certain dayes with the mother thereof, and to take care that the bloud do not burſt out the ſecond time: the mother remains in child-bed for the ſpace of ſeven whole weeks, whether ſhe bring forth a male or a female, her husband throughout all that time muſt abſtain, and not approach ſo near as to touch her, but it is a point of Religion to eat with her, which he alſo doth when ſhe is in her monthly flowers, of which more hereafter.

After this manner the children of Iſrael are made Jews by fulfilling the Covenant of Circumciſion. If the woman bring forth a daughter, her nativity is nothing at all ſet by, yea ſo little indeed, that I could not find any thing concerning this matter recorded in their books, except that which *Ferdinandus Heſſus*, who a few years ago turned to the Chriſtian faith, in which

which God long preſerve him, revealed unto me, to wit, that when the new born female babe is ſix dayes old, ſome certain number of young girls ſeat themſelves round about the Cradle, in which the infant lies wrapp'd in fine linnen & ſwadling clouts, embroidered with ſilver, who heave the Infant together with the cradle, many times aloft into the aire, and at length name the child, ſhe that ſtands at the head of the Cradle being the Godmother; which things thus finiſhed, they ſit them down with other Damſels to a banquet prepared for them, paſſing away the time in eating and drinking, and other merriments.

Although it is commanded in the Law of *Moſes*, that if a woman have brought forth a man-child, ſhe ſhould for the firſt ſeven dayes be accounted polluted and unclean, and after that ſhould keep at home for thirty three dayes, which added to the former, make forty or ſeven weeks, to fulfill the dayes of her Purification; and alſo when ſhe hath brought out a woman-child, then ſhall ſhe be unclean two weeks, and ſhe ſhall continue in the blood of her Purification threeſcore and ſix dayes, yet notwithſtanding it is a cuſtome among the Jews now living, that the woman hides her ſelf for the ſpace of ſeven weeks, whether ſhe bring forth a man or woman-child, oppoſing a certain Sect which at this day flouriſheth in *Turky*, *Poland* and *Ruſſia*: this Sect is ſtiled by the name of *Koraim*, they keep the Law according to the Letter, rejecting the inſtitutions and expoſitions of the Rabbines, of which we ſhall ſpeak more hereafter, and therefore leſt the Jews here amongſt us, ſhould be thought to think the ſame things, they allot onely forty dayes reſidence at home for a woman that hath brought forth, whether it be male or female. Levit. 12.

When the forty dayes appointed for the Purification are fully gone and paſt, then they are compelled to purge and waſh themſelves with cold water before that they can ſleep with their husbands, or have any communion with them; which done, they put on white and pure garments, and there aſſociate themſelves unto their husbands: they waſh themſelves in common water expoſed to the publick view of their whole Nation, or if they cannot come by any ſuch, then they waſh themſelves in certain ciſterns, or wells, which they have in their houſes, Courts, or Orchards, made for the ſame purpoſe: theſe ought *How the women waſh themſelves the dayes of their Purification ended.*

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to be of such a depth, that they may take the women descending into them up unto the neck; if the clay in the bottome offend them, then they put a broad stone under the soles of their feet, or some such thing, that their feet may stand in clean water, and that the same water flowing and running betwixt toe and toe may come unto every part of the same; for if never so little remain untouched by the water, or that the water cannot come to it, then the whole washing stands in no stead; for this very cause before they enter the Bath, they dishevel their hair, lay aside their head bands, chains, and bracelets, and all the ornaments of the neck, they draw off their rings, pick their teeth, and that with so great art, that they leave nothing, which may yield the least suspition of uncleanesse. What more? not an hair breadth of their body but must be unmasked; sometimes they are compelled to dive so deep, that not so much as one hair doth appear above the water, to this end they stretch out their arms and fingers. They are also bound to open their eye lids and mouth for some small space, and so to bend themselves that their paps hanging down in a perpendicular manner may not touch their body, that by this means the water may come unto every part, and so enrich the whole body with an exact cleanesse; if in the mean time she fall into a swound, it is not lawfull to touch her with unwashed hands, for this would make her bathing void, and of no effect. Furthermore it is required, that some man or woman should alwayes be present while she washeth her self, but a woman especially, or a girl which hath outstript the age of twelve years by one day, but if such cannot be at hand, the Goodman may serve the turn, may see and witnesse, that she washeth her self according as she ought. It is dangerous in their account to send for a Christian woman, for in such an one they dare not put confidence.

Though it be winter time, yet ought these washings to be performed in cold water, yea though it be hard frost, yet if in any place they can claim custome, it may be lawfull for them to intermingle cold water and hot, or if there be any hot baths (as there is in many Countries) into these the women may lawfully enter, and wash themselves. Who desires to know any more concerning this matter, let him peruse a certain little book written in the *Germane* tongue and Hebrew Character, called *Fran-*

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wen Buchlein, or the book of women, which becauſe it contains a brief deſcription of their conditions, his palate may there find wiſhed content, and a plenary ſatisfaction.

Of the redemption of the firſt born.

In the next place we are opportunely invited to look into the manner how the firſt born is redeemed out of the hand of the Prieſt. That ſon which the mother in time paſt brought forth according to *Moſes* Law, was holy unto the Lord, and ought to be redeemed from the hand of the Prieſt, as it is written, *Whatſoever openeth the Matrix is mine, all the firſt born of thy ſons thou ſhalt redeem*, and in imitation of their anceſtors, the Jews do redeem their firſt born, the manner of the redemption followeth. The one and thirtieth day following the Nativity of the child, his father ſends for the *Cohen*, (a) or Prieſt, as alſo many other good friends to accompany him, before whom he ſets the Infant upon a Table, and layes down beſide him a certain ſum of mony, or ſo much goods as can equaliſe it in value, which is the quantity of two Florens of Gold: then he ſaith unto the Prieſt, my wife hath brought forth her firſt begotten ſon, and the Law requires that I ſhould preſent him unto thee: then the *Cohen* or Prieſt anſwering ſaith, Doſt thou give this thy ſon, and leave him unto me? To whom the Father ſhall reply, yes: upon this, the Prieſt asks his Mother whether ſhe ever

Exod. 34. 19. 20.

(a) *There were ranks or degrees of Miniſters about the Temple, Prieſts, Levites, Nethinims. The name of Prieſt in general, is* כהן *Cohen, from* כהן *in pihel to miniſter in holy things. The ſucceſſion of Prieſts, was contained in* Aaron *and his poſterity, the high Prieſthood was tied to the line of the eldeſt ſon, the reſt were Prieſts of the ſecond order, they and the high Prieſt differed, firſt in their Conſecration, the High Prieſt was anointed, the other onely ſprinkled with oyl mixt with the blood of the Sacrifice. 2. In their garments*, Exod. 28. 3. *In their marriage, the High Prieſt might not marry a widow, or a divorced woman, but a virgin*, Levit. 21. *the other Prieſts might. 2. they differed in their office. Firſt, the High Prieſt onely, and that once a year entred into the Holy of holies*, Exod. 16. *Secondly, he might not mourn for his neareſt a kin*, Levit. 21. *the others might.*

The Levites office was to pitch, take down, bear up and down the Tabernacle, and the veſſels thereof. The Gerſhonites charge was to carry the Coverings and hangings of the Tabernacle. The chief things within the Sanctuary were committed to the Cohathites, the woodwork and the reſt of the inſtruments to the Meravites: after the Temple was built, they were divided into ſingers and Porters, both into 24. orders, they had their initiation at a moneth old, Numb. 3 *their Conſecration at 25. years old*, Numb 8. 3. *Their miniſtration at 30 years. The Nethinims were hewers of wood, and drawers of water for the Houſe of God, Gibeonites they were, called Nethinims from* Nathan *to give, becauſe they were given to the Service of the Temple*, Goodwin.

Numb. 18: 16 had a child before that time, or if at any time she proved abortive, if the mother say no, then the Priest questions the Father, which of the two be dearer unto him, his first born, or his mony: then the Father answers, that he esteems his first-born babe above all riches in the world; then the Priest taking the money, and laying it upon the Infants head, saith; this is thy first begotten son, whom the Lord would have redeemed, as it is written, *And those that are to be redeemed from a moneth old, thou shalt redeem according to thy estimation for the money of five shekels, after the shekel* (a) *of the Sanctuary, which is twenty gerahs.* Then turning himself unto the child, he saith, when thou wast in the womb of thy mother, thou wast then in the power of thy heavenly Father, and thy earthly Parents, but now thou art in my hand and power who am the Priest, thy father and mother desire to redeem thee, because thou art the first begotten, and holy unto the Lord, as it is written, *Sanctifie unto me all the first-born among the children of* Israel, *that first openeth the womb, as well of man as of beast, for it is mine.* Now

(a) *The Coins in use among the Jews, were either Silver coins or gold coines. Their silver coins were the best, their first and greatest was shekel,* שקל *derived from* שקד *to poise or weigh, which was twofold,* Regius Sielus, *or the Kings shekel of common use in buying and selling, it valued of our money, one shilling three pence.*

2. *The shekel of the Sanctuary, which doubled the former, and was in value two Shillings six pence, on the one side of it was stampt the pot of Manna, or* Aarons *Censer, as others, with this inscription,* שקל ישראל *the shekel of* Israel, *on the other side* Aarons *Rod budding, with this inscription,* ירושלים קדושה *The City* Jerusalem: *See* Alsted *in* Præcog. Theol. *and* Mr. Goodwin, *page* 327. *Their second Coin was* זוז zuz, *the fourth part of a shekel, which was also called* כסף *in value seven pence half-penny,* zuz *is derived from* זוז zuz *to move, for money is the* primum mobile *of mans appetite, and* כסף Ceseph *from* Casaph, *to breath, to be intent on any thing, Money is the desire of every one, and as* Hesiod *saith,* ζὼη βρότοις, *the life of mortalls. Their third kinds of Coin were first,* גרה gerah, *from* גרה miscere, *to mingle, being the cause of commerce,* אגרה Agorah, *from* Agar *to gather together, for the same reason and lastly,* קשיטה Kesita, *which signifieth a lamb, a piece of money which had a lamb stamped on the one side of it, so* Gen. 33. 19. Jacob *bought a piece of ground for an hundred lambs, that is, for an hundred pieces of money. These three Coins are in value of our Coin one penny half penny, twenty went to a shekel.*

Their gold Coins were,

1. זהב zahab, *a shekel of gold, in our mony fifteen shillings.*
2. אדרכון Adarkon, *also called* דרקמון *in value also fifteen Shillings, this was Persian Coin.*

Their sums hence arising were two.

1. מנה Manch, μνα, *a pound of gold, 75 pound of money* 7 l. 10 s.
2. ככר Cicar, *a talent, in Gold* 4500 *pound, in money,* 375 *pound.*

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this mony shall serve in thy stead, and be thy redemption, seeing thou art the first born, and this shall be given unto the Priest. If I have redeemed thee as I ought, then shalt thou be redeemed; if I have failed in the performance of my office, notwithstanding thou being redeemed according to the Law, and after the manner of the Jews, shalt grow up in the fear of God, to Matrimony and the practise of good works. Amen. If the father chance to die before the one and thirtieth day after the childs Nativity be fully come, then the mother is not bound to redeem her child, and therefore she puts a scroll or plate of gold about his neck, in which it is written, *This is the firstborn son, but not redeemed*, the son himself being bound to redeem himself out of the hands of the *Priest*, when he shall come to full age.

בכר שלא נפדה

Before I conclude this Chapter, I will relate a certain History, which is recorded in the *Gemarah* or *Talmud*, concerning a certain stranger or proselyte, (*a*) who by a miraculous kind of Circumcision obtained an inheritance in the other World, and departed this a good Jew.

(a) *Proselyte was he, who forsaking Gentilisme, turned to the Jewish Religion, called by the name of* גר Ger *a stranger from* גור Gur *to wander, of the se were two sorts,* גר בריה proselytus fœderis *a proselyte of the Covenant, he was tied to Circumcision, and the whole Law of* Moses, *as* R. Sal. Deut. 2. 3. 14.

A certain King of *Rome* (as we read *in tract. de idolatria, c.* 1.) was sometimes an heavy friend unto the Jews, and desiring utterly to put out their name from under heaven, and to banish them his Kingdome, he calls his counsell, and thus bespeaks them: suppose a man, saith he, hath an old ulcer in his body, in which the flesh doth putrifie, whether will he chuse to cut away the rotten flesh to regain his health, or suffer it to remain there still, to his perpetuall grief and torment? These things spoke the King against the Jews, who had for long time sojourned in his Kingdome, and grievously molested his Subjects.

One of the Councel, by name *Ketijah*, hearing the Kings words, and perceiving whether they tended, made answer, *Adoni*, which is to say, my Lord, thou art not able to destroy or

who names him there a proselyte of Justice, to whose adoption three things were necessary. 1. Circumcision 2. Purification by water. 3. The blood of the oblation. The second sort was, גר שער proselytus portæ, *a proselyte of the gate*, Deut. 14 21. *he was not circumcised, nor tied to the observation of* Moses *his Law, but onely to keep* Noahs *seven Commandements, which are these, 1. Judgements for malefactors 2 Blessing the name of God 3. To fly idolatry. 4 Robbery. 5. Bloodshed. 6 Eating any member of a beast taken from it alive. 7. Not uncover ones nakednesse*, Shindler in Pentaglot. 1530.

* Zach. 2. 6. baniſh the Jews, for of them it is written, * *Ho, ho, come forth, and flie from the Land of the North, ſaith the Lord: for I have ſpread you abroad as the four winds of the heaven, ſaith the Lord,* that is, the world may even as poſſibly ſubſiſt, and be without winds, as without the Jews; wherefore thou canſt not baniſh the Jews out of thy Realm, and if thou couldeſt prevail ſo much, as to bring it to paſſe, the common voice of the whole world would proclaim thee being brought to extreme poverty, for a tyrannicall King.

Upon theſe words, the King anſwered, thou haſt ſaid that which is right, and now ſeeing it is enacted, that whoſoever overcomes the King in his anſwer, ſhall be buried quick in a heap of ſand, that there he may be choaked and periſh; thou who haſt put me to a *non plus* (which is a ſcandall to my perſon) and ſet at naught and vilified my Kingdome, ſhall taſte of the appointed puniſhment. When he was carried away to the place of execution, there was a certain Matron ſeen in *Rome* of an excellent portraiture, crying out, *Wo unto that ſhip which is about to ſtrike ſail, the Cuſtome unpayed,* by which words the Matron intimated thus much, that *Ketijah*, who was ready to ſuffer death in the Jews cauſe, and ſo conſequently to obtain eternall life in another world, had not as yet payed his toll money, that is, was not made a Jew by Circumciſion. Upon the inſtant of this vociferation, ſome ſay that he ſnatched a knife, and cut off his own foreskin; others, that he burning with too ardent zeal, catched hold of his foreskin, bit it off with his teeth, and then with a loud voice ſaid, I have now at laſt payed my Cuſtome: when they would not give him any reſpite, but burn him in all haſte, he cryed the ſecond time, ſaying, that he bequeathed all his goods and poſſeſſions to that moſt learned man *Rabbi Akibah*, as to his lawfull heir, whereupon this voice was heard from heaven, *Ketijah*, thou ſon of *Schalom*, eternal life is provided for thee. From hence every one may learn, what a precious thing Circumciſion is, and what a good deed it is for any one to legaſie all his goods unto a Jew: truly, there is nothing loſt, where a man for an hundred crowns may gain a thouſand.

Abhodach zaſah. In the ſame Chapter of the *Talmud*, the ſame men boaſt how *Caſar Antoninus* cauſed himſelf to be circumciſed, how he departed

patted this life a Jew indeed, and how that happened unto him, which is here related. Not far from the Emperours Palace dwelt a certain famous and moſt expert Rabbine, from whoſe houſes to the Emperours porch came a certain hidden paſſage under the earth, by the benefit of which they oftentimes had private conference. Upon this occaſion, a great deſire to be inſtructed in the Law, and Religion of the Iews invaded the mind of the Emperour, and for this cauſe, every day once he repaired to the Rabbine, and heard the Law at his mouth, and becauſe he would not go unto the Iew without attendance, yet alſo would not in the mean time be diſcloſed, he alwayes choſe two for his companions, whereof one he ſtabbed with his dagger at the the entrance into the Rabbines houſe, the other he made to drink of the ſame cup at his return to his own palace, giving alſo in charge to the Rabbine, that he ſhould have no man in his company, when he (the Emperour) came to viſit him.

When therefore *Caſar* on a certain time had found together with the Jew, a ſtranger, whoſe name was *Rabbi Chanina Bar Chamma*, which Rabbine was an holy man, and one of their prime ones, he was ſo enraged, that he burſt out into this interrogation: Did not I ſay unto thee, look that thou have none in thy company when I ſhall come unto thee? To whom the Rabbine replyed, My Lord and Emperour, this is not a man, but a good ſpirit, if he be a ſpirit ſaith *Caſar*, let him go and ſignifie ſo much to my ſervant, who lies and takes his reſt without before the gate (ſpeaking of the ſervant which he had killed with his own hands) that he make haſt to come unto me: when *Rabbi Chanina* perceived the Emperours ſervant to be dead then he began to fear & be afraid, not knowing how to ſhape an anſwer, as alſo thinking it very behoveſull, that *Caſar* ſhould not be found guilty of the murder; in theſe melancholy dumps he fell upon his knees, and with the importunity of prayer, becomes ſo weariſome unto God, that the Emperours ſervant was reſtored to life, which thing the Emperour having taken notice of ſuch an exceſſive admiration at the Religious piety of the Jewiſh Nation, poſſeſſed his ſoul that from thenceforth he became a Serving man at his Pedagogues Table. Yea moreover, when the Rabbine at night would pleaſe to

viſit

visite his Couch, the Emperour bowing himselfe at his bed side, became his Footstool, that his Master the Rabbine might with more facility stretch his limbs upon his bed of Down; the Rabbine indeed in many kinds, strived to repel the tendered service, but all in vain, for the Emperor did not only perform these earth kissing Congees with an humility of mind, floating in the lowest ebb, but also wished it might be his happiness to be his foorstool in another world. At length the Jews had an ocular demonstration that this Emperor before he entred the eyring room of the grave, did receive the sign of circumcision, professed himselfe a Jew, and died in this profession. Many examples of the same sort are every where obvious in the writings of the Jews, declaring that many Christians both of high and low degree turning Apostates to Christianity, have imbraced Judaism, and so have obtained the salvation of their souls, if we may believe it.

But in the last place, what was the Prophets censure of these circumcised Saints? and in what esteem had they their persons?

Jerem. *All the Gentiles are circumcised, and all the house of Israel circumcised in heart.*

Deut.16. Moses. *Circumcise the fore-skin of your heart, and be no more stiff-necked.*

Ier.6.10. Jerem. *To whom shall I speak and give warning that they may hear? behold, their ear is uncircumcised, and they cannot hearken, behold the Word of the Lord is unto them a reproach, they have no delight in it.*

Act. 7. 52. Stephen, a Christian. *Ye stiff necked and uncircumcised in heart and ears, ye do alwayes resist the holy Ghost: as your Fathers did, so do ye.*

Rom 2. 28,29 Paul the Apostle. *He is not a Jew that is one outwardly, neither is that circumcision which is outward in the flesh: but he is a Jew that is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.*

How then are all the first born of Christians, yea, all faithfull Christians redeemed? S. *Peter* answers, *Ye were not redeemed*

1Pet.1. 18.19. *with silver and gold from your vain conversation, received by tradition from your Fathers, but with the precious blood of Christ, as a Lamb without blemish and without spot.*

S. *Paul*

S. *Paul* teacheth us by whom we have redemption, *Even by his blood, that is, the remission of our sins.* Col. 1. 14.

But what doth circumcision hurt the Christians? S. *Paul* answers: *If the uncircumcision keep the righteousness of the Law, shall not his uncircumcision be accounted for circumcision? and shall not uncircumcision which is by nature, if it fulfill the Law, judge thee, who by the Letter and circumcision art a transgressor of the Law?*

CHAP. III.

Shewing how the Jews instruct their children in the fear of God.

WHen any one of the Jewish women giveth suck, then she ought to eat good and wholsome meats, and such as are easie of digestion, to this end, that the Infant may find and suck from the teats good milk, by which his heart and stomack may not be troubled with obstructions, but sustained and nourished, whereby he may sooner come to maturity, and may more easily obtain vertue, manners, wisdome and understanding. The *Chachamim*, (*a*) which are the most profound Writers among the Jews, have with great diligence reiterated their commands, that the Mother should have a special care, that the Infants be not at any time destitute of good meat and drink, thinking (and not without reason) this to be a matter of the greatest moment, thence foreseeing, that they quickly comming to their growth, may prove men of courage, and such as are able to do God good service, as it is written: *The Lord shall establish thee an holy People unto himself, as he hath sworn unto thee, if thou wilt keep the Commandements of the Lord thy God, and walk in his wayes.* Of what nature are his ways? God with a plentifull hand gives unto all his creatures their meat in due season. Therefore the mother no way permitting that her children should suffer for want of food, but nourishing them unto

(*a*) Wise men. Deut. 28. 9.

unto satiety, walks in the ways of the Lord: whereby it comes to pass that she may trace the path leading to life everlasting. And for this cause God gave unto her, not one, but two paps, that the sucking child might at all times have milk enough.

Tract. Berach de benedictionibus. The wise Scribes among the Jewes in their *Gemara*, propose this question: why *David* the King, when he praised God, did not forget to make mention of babes and sucklings? *Rabbi Abba* saith, *that these ought also to sing praise*, because God hath placed the womans paps above the heart, that the Infant by sucking, may attain to a ripe understanding, as it were sucking the milk out of the heart of his Mother, from which fountain flows the excellency of his intellect. *Rabbi Jehuda* that the paps of women were placed in that part of the body, that the child might not see his Mothers privity. *Rabbi Mattana* affirms them there to be seated, as in a most pure place: God then having such a tender eye and care over little Infants, how much more exceeding ought that of the Mother to be in the nourishing of them? ye, which is more, God many times makes a Metamorphosis in nature, before that the little ones shall perish for want of food. It is recorded in the *Gemara*, that upon a time the Wife of a certain poor man departed this life, and left behind her a little sucking Infant; the good man being so poor that his means would not stretch to the hiring of a Nurse; God so changed his natural constitution, that his paps became full of milk, whence the Infants life was preserved, many honest men seeing it, and bearing witness to the truth thereof.

Tract de Sabbatho.

We read a story of the same stamp in *Medrasch* or a certain little book of Sermons, that when *Pharaoh* King of Egypt had commanded that all the male children of Israel should be cast into the River, the Hebrew women ran into the open fields, and there brought forth their yong ones; if they were males, the earth like an indulgent mother, received them into her bosome; which done, God created for the use of every one of them two stones, out of the one of which they might suck milk, out of the other honey: and thus they were preserved under the earth untill they came to ripeness of years, and were grown manlike, at what time every one returned unto his mother.

In the same place it is read, that good *Mordecai* suckt the tears of *Esther*, which was the cause, that she being Queen heaped

heaped ſo many good turns upon him, that from a poor man he roſe to a great Potentate. What Mother then can indure that her child ſhould be deprived of dayly food?

The Moraliſts wanting of modeſty, and every other particular vertue, ſay, that the caſe ſtands with the good Wife of the houſe, as it doth with a Viceroy ſet over ſome certain Kingdom and Inhabitants thereof. He ſo proving faithfull to his Soveraign, and uſing the Subjects well, makes the Kingdome to grow better, and the revenues to increaſe, purchaſeth unto himſelfe a plentifull reward; that at laſt, by the accumulation of honours, he is heaved up to ſome honorable title, and is capped for a great Lord. But if the contrary be by him put in execution, he is not onely caſhier'd of his reward, but the clouds of imperiall diſcontent caſt a horrid lour upon his houſe, and the Gallow tree muſt be his lives laſt period. So the good wife of the houſe like a Viceroy, is placed over her children; if ſhe have an inceſſant care that they be provided with meat and drink ſufficient, then ſhall the Infants hearts be inlarged for the entertainment of a polite behaviour, and the practiſe of good works; ſhe alſo ſhall have a reward both in this life and that which is to come, having a place allotted her together with the juſt in that Garden of p'eaſures, Paradiſe. But if ſhe feed her children with groſſe meats, ſuch as may make a chained inclo'ure of their hearts, then God ſhall cut her off, and caſt her headlong into the infernal pit.

The Mother muſt not too often bear that part of her breaſt which is next unto her heart, leſt hereby the milk becomming mmoderately cold, ſhould afterwards be the occaſion of ſome maladies to the ſucking Infant, and hinder his growth. Moreover, ſhe muſt have a ſpecial care that ſhe faſt not two long in a morning, but early take ſome warm broath, which turned into good nouriſhment, may alſo become the childs ſuſtenance; ſhe muſt not ſuffer her children to go n ked at any time, not upon the day, leſt the Sun, nor upon the night, leſt the Moon ſhould hurt them, as it is written: *The Sun ſhall not hurt thee by day,* Pſal. 121 6. *nor the Moon by night.* She muſt not ſuffer any to carry them to bed naked, or that they themſelves ſhould approach their couch being thus unvailed. Moreover, it is not lawful for them to riſe out of their bed naked, but a moſt diligent care is had that their

ſhirts be put on and off at their lying down and riſing up, that they may early be accuſtomed to a reverent baſhfulneſs in the eyes of the Almighty, and ſpeedily be rapt into this contemplation, that the whole earth is full of the Majeſty of Gods glory, and that in his ſight the darkneſs is like the light it ſelfe: for the ſame reaſon they are always to go with their heads covered, becauſe the Divine Majeſty doth alwayes hover over them, their wiſe men bearing witneſs. If any chance to go without his bonnet, he practiſeth nothing leſs then the advancing of his fore-front againſt the Majeſty of the Omnipotent; and from thenceforth becomes impudent, forgetfull of God and his Commandements. Conducible to this purpoſe we read a ſtory in *Gemara*: That upon a time the Elders and Senators of *Jeruſalem*, ſitting in the gate, two yong youths paſt by them, the one with his head covered, the other with his bonnet vailed; which *Rabbi Eliezer* obſerving, ſaid, The boy that goes bare head is a baſtard: and *Rabbi Jehoſuahes* verdict was, he was the ſon of a polluted woman: *Rabbi Akibhah* affirmed both to be true. Hereupon *Rabbi Akibhah* asked his mother how ſhe came to have ſuch a Son? ſhe anſwered, when I firſt entred into the bond of matrimony with my Husband, I was unclean; and for this cauſe my husband did ſeperate himſelf from me, that according to the Law of *Moſes* he might not keep company with me all the dayes of mine uncleanneſſe: in the mean time one of his companions came in unto me, and got me with child, by the which act of copulation I had this my Son. Whence it appears to be a ſign of an untowardly diſpoſition in any child to walk bare headed. From the ſeventh year untill the thirteenth they have a ſerious and impulſive admonition given them not to go uncovered, after which time they are commanded to uſe the geſture.

The children of the Jews from their very infancy, are accuſtomed to wear a girdle, and truly their honeſt Matrons faſten it to the hinder part of their coats, that by this means they may always be mindfull of it; for the girdle ſevers their heart from the ſecret parts, leſt the heart in time of prayer might be hindred in its devotion by beholding the privities.

So ſoon as this infant Jew hath learnned his morning prayers, he intermixeth this Petition, *Bleſſed be thou O God, who girds*

girds Iſrael *with the girdle of ſtrength*, having reſpect unto the girdle he is girded withall; for if he have none about him, then is this his prayer of no moment, but in vain, and imputed to him for a ſinne.

Moreover, the children are not permitted to go barefoot, for fear of a multiplicity of dangers, which might happen unto them, and that eſpecially in the Moneths of *December* and *January*, when the Cats dance their *Corantoes*; for at that time they may chance to tread upon venemous ſtuffe caſt out by the Cats in this their wantonneſſe, by which their feet may be annoyed with ſuch a ſwelling, that for a long time after they can have no remedy.

When they cannot as yet ſpeak plainly or readily, they are taught to pronounce ſome good Sentences out of the Bible: they accuſtome them alſo upon the morning and Evening of every Sabbaoth, and great feaſt decently to ſalute their father and mother, and to bid them good morrow, good even, to wiſh them a happy Sabbaoth, *&c.*

Seven years paſt, and the children cóming to more maturity, they are commanded, that every morning adjoyning the name of God, they ſhould remember to ſay, God give yon a good day, *&c.* (for ſo ſpoke *Boaz* to his reapers, *Hael immachem*, the Lord be with you) and alſo this *Jebarecha hael*, God bleſſe you, or as we uſe to ſpeak, God thank you. It is not lawfull for them to uſe the name of God, unleſſe it be in ſome pure place, concerning which more ſhall be ſpoken in another place.

האל עמכם

יברך האל

They are alſo taught all manner of utenſils neceſſary for their life and daily converſation. They practiſe *Nomenclation*, that by this means they may ſooner learn to ſpeak Hebrew, and hence it is, that they intermingle many Hebrew words with the *Germane* language, or any other, which they uſe as their mother tongue.

Moreover, theſe infants altogether ſhun the company of Chriſtians, will neither eat nor drink, nor enter into any other kind of commerce with them, this being the ſtudy of their Parents, to make every action of the Chriſtians for to ſeem odious, and ſuch as are abomination to the Jews: hence it comes to paſſe, that they indefinently hold on to nouriſh that hatred

which they conceived againſt the Chriſtians in their infancy even untill the end of their dayes.

When the children are ſeven years old, then by their Parents, command they learn to read and write. If any one be of ſo great an eſtate, that he can beſtow the charges, he keeps a *Rabbi* or Schoolmaſter in his own houſe to inſtruct his children. So ſoon as any one hath made ſo much progreſſe in this kind, that he can read, then firſt of all he is taught to conſtrue the Books of *Moſes* in that language with which he was brought up. In a certain book called *Sohebkile emunah*, it is recorded, that when the mother brings her ſon the firſt time unto School to the Rabbine, that ſhe ought to give unto him ſome delicious wafers made with Sugar and hony, and to ſay theſe words, *Even as this wafer is ſweet, ſo let the Law be ſweet unto thy heart, let it be like ſugar upon thy tongue, and hony upon thy lips, ſee that thou trifle not away thy time at School with babbling & unprofitable ſpeeches, but learn to ſpeak the words of the Law alone, let them only proceed out of thy mouth; for hereby it ſhall come to paſs, that the glory of Gods Majeſty ſhall reſt upon thy head, and for evermore ſhall there keep his reſidence; for God loves all thoſe that are intent unto goodneſſe, and ſpeak of his Word.* Hereupon the moſt learned Doctours among the Jews, have left it written, that *Jeruſalem* being waſted, and all the Prieſts and Levites exiled by the Enemy God did in ſuch a manner forſake them, that his Majeſty would not vouchſafe to bear them company. The *Sanedrim alſo*, or the chief Conſiſtory among the Jews, being likewiſe by the Conquerours overthrown without *Jeruſalem*, had not the Majeſty of the moſt high gone along with them: yet the children at length being baniſhed out of their School, the glorious Majeſty of God omnipotent was their Companion into the Land of their captivity, concerning which the Prophet *Jer.* propheſied in theſe words, *Her children are gone into captivity before the enemy and from the daughter of* Zion *all her beauty is departed*, where *beauty* notes out the preſence of Gods Majeſty, in the preſence of which the beauty of the City *Jeruſalem* conſiſted: therefore when the boyes ſitting at the feet of the Rabbine learn the words of the Law, and nothing but the Law iſſues out of his mouth; then the glorious Majeſty of the Creator dwells in them, and delights himſelf with the breath coming

Lam. 1.5,6.

coming out of the mouth of theſe punies; for a breath of this nature is pure and holy, conſidering the child hath not as yet committed ſin.

In the thirteenth year of his age, his title is *Bar Mitzvah*, the ſon of the Commandements, becauſe he is now tied to keep the Law and will of God, as alſo then he begins firſt of all to ſin, if he do not perform the ſaid Commandements. *Rabbi Simeon Bar Nachmam*, in the name of *Rabbi Jochanan*, uttered theſe words, That if any one teach his ſon the word of God, he is worthy to ſit before the Lord in that Univerſity which is opened in the heavens, as *Jeremy* ſaith, *If thou wilt* Ier. 15. 19 *return, then will I bring thee again, and thou ſhalt ſtand before me*, that is to ſay, if thy ſon hear the Law, I will make him fellow of the ſame Colledge that the Saints and Angels inhabit, and make him partaker of life eternal; and whoſoever is not careſull that his ſon ſhould learn the Law, and ſo conſequently becomes the occaſion of his corrupt education, it were better for him that he were blind, ſo that he might not behold his reproachfull acts, as it is written of the Patriarch *Iſaac*, *When* Gen. 27. 1. Iſaac *was old, and his eyes were dim, ſo that he could not ſee, he called Eſau his eldeſt ſon, &c.* On theſe words, *Rabbi Eliezer* of the ſtock of *Azariah* ſaith, That *Iſaac* his eyes were therefore dimme, that he might not ſee the immodeſty and wantonneſſe of his unnurtured ſon *Eſau*, and it is recorded in the book *Medraſch*, that *Abraham* for the very ſame cauſe departed this life five years ſooner than the courſe of nature exacted, that is, leſt his eyes ſhould behold his degenerate nephew *Eſau*, leading his life in a wicked ungodly manner.

Ten years being expired, and the youngling Jew being indifferent well verſed in the Books of *Moſes*, it is neceſſary he apply himſelf to the ſtudy of the *Talmud*, and of duty to cleave unto the text thereof, in which the very foundation of Iewiſh Traditions and Ordinances, as alſo of the Divine and Humane Law is comprehended.

At thirteen years of age he is called *Bar Mizvah*, the ſon of the Commandements, when he is bound to keep and obſerve all the Commandements, in number ſix hundred and thirteen. containing the ſum and argument of the Law of *Moſes*, and of the whole body of Iewiſh Superſtition. If from that time forward

ward he ſin, and do not execute that is commanded, then is he liable to be puniſhed both by the Law of God and man. What ſin ſoever he committed before the thirteenth year of his age, his Father muſt ſuffer for it.

Which is the reaſon, that the child comming to theſe years, his father cals ten Jews unto him, and in their preſence witneſſeth, that this his Son is come to full age, and being inſtructed in the Commandements, hath learned the manner and cuſtome of the *Zizim* and *Tephillim*, (of which more anon) as alſo the form of bleſſing and his daily prayers: for which reaſon he would be freed from him; that he might not from henceforth ſmart for his offences, he being ſuch an one who is to become *Bar mitzuah*, the Son of the Commandements, and ought to ſuffer for his ſins in his own proper perſon. This being confirmed by the ten Jews there preſent, the Father faith a certain ſhort prayer, in which chiefly he gives God thanks, that he hath delivered and unburdened him of the puniſhment due unto his ſon for his ſin; further intreating him, that his ſon by the help of the Divine grace, may for many daies remain ſafe and without danger, and be induſtrious in good works.

In the fifteenth year of their age, all the children of the Jews are forced to learn the *Gemara*, which is the perfection of the *Talmud*, written for the better comprehending and underſtanding of the acute and ſubtil diſputes and deciſions about the doubtful things in the text thereof; and in theſe they ſpend the greater part of their life, very ſeldom or never beſtowing one minutes ſtudy in the books of the Prophets, but utterly neglecting them: Whence it comes to paſs, that many Jews there are ready to drop into their graves, who (to my knowledge) have not read any one of the Prophets from beginning to end. And this is the cauſe that they know ſo little concerning the *Meſſias*, that the promiſes concerning him are become not only obſcure unto them, but alſo altogether unknown.

At what time the Jews marry

In the eighteenth year of their age the males enter into the bond of wedlock, according to an ancient Order in the *Talmud*, which they not ſeldome tranſgreſſing, oftentimes marry before the time injoyned, to avoyd fornication: the females may marry when they are twelve years and one day old.

In the twentieth year they are licenſed to traffick, buy and ſell,

sell, play the Chapmen, cozen and circumvent any whom they can possibly; of which the Christians to their grief have had too much experience, of which in another place.

Because our yong Jew hath now taken his degree of *Bar mitzuah*, or Son of the Commandements, and is entred into the order of the Jews, our endeavour shall now be to express the manner how both their yong and old men behave themselves in this order.

CHAP. IV.

How the Jews rising betimes out of their beds, prepare themselves for Morning Prayer.

IT is writtten in that Tract of the *Gemara* called *Bava bafra*, that it was the assertion of *Rabbi Eliezar haggadol*, that every Jew from the fifteenth of *July* until the feast of *Penticost*, ought to forsake his bed before day, because in this time the nights are long, but from that time till *July* he may sleep untill perfect day, because the nights are very short. And the truth of this position the wise men and Rabbines endeavour to prove out of many places of the *Lamentations* of *Jeremy*, and out of the History of *Ruth*, which are so full of subtilty that they cannot in this place be honoured with an explanation. The good Wife of the house is bound to wake her Husband, and the Parents are joyntly obliged to rouse up their children, when they have once passed the thirteenth yeare of their age, and are subject to Jewish Ordinances, as wee have declared in the former chapter. Furthermore, the *Chachamim* have registred, that every man is bound in his own proper person to be a Cock unto the twilight, and not to foster such a delay, that the bright ey'd morning may take advantage to call him sluggard, to which King *David* condiscends when he saith, *I will awake right early*. Surely this is very necessary, and that for the performance of our morning Prayers, which are to be poured out at the rising of the Sun, and that without delay, as *David* testifies

Psal. 57. 1.

teſtifies in his Pſalms ſaying, *They ſhall honour thee With the Sun*: as though he had ſayd, ſo ſoone as the Sunne viſits our Horizon, they ſhall honour and ſing praiſe unto thee in their early Devotions.

The Cabbaliſts write, that at the dawning of the day the prayers of every particular enter into the ears of the Almighty, and they have ſome certain grounds out of holy Writ for this their aſſertion. Lament. 2.19. *Jeremy* in his Lamentations ſaith, *Ariſe, cry out in the night, in the beginning of the watches*: that is, when it beginneth to dawn: *David* alſo in a certain Pſalm: Pſal. 42.9. *The Lord hath granted me his loving kindneſs in the day time, and in the night ſeaſon alſo did I ſing of him, and made my prayer unto the God of my life.* The moſt profound *Chachamim* ſay, they who are ſtout and induſtrious advance themſelves to well doing, and the obſervation of Gods Commandements; wherefore it ſhall carry the repute of a good work indeed, to riſe before the morning watch: and to conjoyn day and night by a continued ſinging of the choiſeſt Pſalms and Prayer. Wherefore a Jew ſhould not be ſlack in ſuch a performance, but with great alacrity take an early leave of his lovely couch, breakfaſting his ſoule with this meditation: *If any Gentile or Chriſtian ſhould now come unto me, who is my debtor, or ſhould bring ſome gorgeous veſtments to pledge out of his Wardrobe, or any other thing, by the mediation of which I might inrich my ſelfe: If I ſhould be now called to ſome great Prince or Potentate, from whom I might obtain a gift, cully favour, or who in his own Perſon ſhould intreat my ſervice; how readily would my feet be plumed with ſwiftneſs, and ſpend their forces not to be conſcious of the leaſt delay: With how much more alacrity ought I to ſpeed from my bed of reſt, that I may tender my ſervice, and do homage to the King of Kings, who hath given me life and nouriſhment, and doth defend me againſt all mine enemies, of what quality ſoever?*

Whoſoever hath in him any reliſh of godlineſs, ought every morning to entertain the pangs of grief and ſorrow for the Temple of *Jeruſalem*, praying that that Temple and City may with ſpeed be re-edified. And who before the Day ſtar appear, or the clouds of night be diſpeld by the Suns approach, ere that he forſake his pillow ſhall waſh his couch with tears, for the deſolations of the Temple of *Jeruſalem*, and the long captivity, ſhall

ſhall gain this much, that God being merciſull unto him, ſhall not ſuffer his prayer to be deprived of audience.

In *Maſechet Sanedrin* the Rabbines upon thoſe words in the Lamentations of *Jeremy*, *She weeps in the night, without any intermiſſion of weeping*, diſpute and ſay, that if any hear the voice of one weeping upon the night, it is ſo intermixt with the Gall of bitterneſs, that he muſt of neceſſity ſecond the mourner in his doleſull notes. The very ſame which happened to *Rabbi Gamaliel*, who upon the night time hearing the mournfull out-cries of a certain woman for the death of her ſon, counted his life bitter unto him and bare a part with her, weeping moſt bitterly. *Rabbi Jochanan* ſaith, that when any one doth lament upon the night time, the fixed ſtars and Planets condole with him. Their *Chachamim* (*a*) write, that he who weepeth ought to let his tears find a current through the narrow flood gates of his eyes, becauſe then God will ariſe and gather them into his bottle. And then if there chance to be a promulgation of any decree by the enemies of *Iſrael*, to deſtroy them, God ſhall remember theſe godly men who ſhed tears in abundance, ſhall take theſe bottles full of them, pouring them upon, and blotting out the hand-writing that was againſt them, that no evil may befall the Jews. Hereupon the Prophet *David*, *Thou telleſt my flittings, and putſt my tears into thy bottle, are not theſe things written in thy booke?* By theſe words *David* would ſpecifie thus much, that God pours out the Viols of tears upon the writings, or books put out againſt the Jews, and ſo defaceth them, that they become cancel'd and of no force. To the ſame purpoſe he ſpeaks in another place, *He that ſoweth in tears ſhall reap in joy.*

Tract. San. de judicibus cap. Lam. 1. 2.

(*a*) Wiſe-men.

Pſal. 56. 9

The Author of the Book *Reſchith Chochmah* (*b*) in the 111 pag. ſaith, that he received it by tradition from his Elders, that it is very ſoveraign for a man to ſprinkle tears upon his brow, and to rub them in, becauſe there are ſome ſins written in his brow which by this means may be blotted out, according to the words of the Prophet, ſaying, *Thou ſhalt ſet the letter* Thau *upon the foreheads of the men, &c.*

(*b*) *The beginning of wiſdom a book writ by one of the Scholars of R. Moſes it containes the common places of divinity, amongſt which much Philoſophy, morality, and cabbaliſtical nicities are intermixt.*

Ezek. 9. 4.

The Cabbaliſts write, that if any have a deſire to lift up his prayer unto that holy and bleſſed God, that he would vouchſafe to deliver the Jews out of their long continued bondage, he ought to do it when it begins to dawn, that he ought to weep heartily, and

send forth strong cries, so shall his words enter into the ears of the Lord of Hosts, and then chiefly because there is nothing which may disturb him in his prayers, none also found who shall move his tongue against the children of *Israel*. We find it recorded by *Jeremy*: *The Lord shall roar from on high, and utter his voice from his holy habitation.* The Lord roars in the morning upon his beauty. The beauty of the Lord is the Temple of Jerusalem, and that is holy; which as he hath permitted to be destroyed, so is it his pleasure that it shall be built again; and that he may be warned unto the enterprise, he will be early intreated. Hence *David* saith, *My voice thou shalt hear betimes, O Lord, early in the morning I wil direct my prayer unto thee, and will look up. In the morning*, that is, when it begins to be day, I will go into thy house: he will not do the same upon the night; because in the beginning of the night God causeth all the Gates of Heaven to be shut up, and the Angels sit as Porters, and are silent; God sends away the evil spirits into the world who hurt every one they meet. The middle of the night being past, a great cry is heard in Heaven, and it is commanded that they should set open the Gates, the day now approaching, to this end that none might wait too long. This cry is heard by the houshold Cocks here upon earth, who clapping their wings with a shril voice awake us mortals. Then these evil spirits lose all their power, so that they cannot do any more annoyance: for which cause the Rabbines have ordained a certain thanksgiving which they would have repeated in the morning by them that hear the Cock crow; saying, *Blessed be thou, O God, who art Lord of the whole world, that thou hast given understanding to the Cock.* To be briefe, whosoever fears the Lord, wheresoever he live, needs not the Cock to awake him.

Jer. 25 3d.

Psal 5 3.

He that always in aw the Lord doth keep,
Needs not to be awaked of his sleep.

Orach Chaym num 2. Moreover it is the will of the *Chachamim*, that none presume to raise himself up in his bed, or sitting up therin to put on his shirt being naked: but lying still should strive to wind himselfe into it with his hands and head, lest the wals and beams of the house might behold the secret parts of his naked body. *Rabbi Jose* boasts in *Massecches Schabbas*, *Thus long have I lived, and yet the beams of the house did never see the hem of my shirt*: thereby signifying that he never invested himselfe therewith being naked, but lying hid in his bed.

bed. Hereupon it is a poſition of their grand Sophies, that none ought to put on his coat being naked; much leſs is it permitted that he ſhould walk or ſtand naked in his bed-chamber. For ſuppoſe any ſudden fire or ſome great tumult might ariſe, whoſe rarity might ſo affright him that he ſhould run naked out of his bed-chamber, with what a countenance can ſuch a one ſhew himſelf? It is not alſo lawfull for any one being naked to make water by his bed ſide; for of ſuch men the Prophet *Amos* ſpeaketh, ſaying, *They ſleep in beds of Ivory, and ſtretch themſelves upon their Couches.* The Hebrew word *Seruchim*, which ſignifies to ſtretch out, the Rabbines tranſlate, *to be reſolved into ſtinking matter*, as they expound the ſame, *Jer.* 49. 7. upon which place *R. Joſe* the ſon of *Chanina* ſaith, theſe are they who ſtand naked before their beds. No man ought thus to think with himſelfe, It is dark, I am in my Cloſet, no eye ſees me: I ſay every one ought with all diligence to abſtain from ſuch cogitations; for Gods holy Majeſty is above all, and preſent in every place: *The whole earth is full of his glory*, as ſaith the Prophet *Eſay*.

Brandſpiel. c. 16.

Amos 6. 4.

סרוכים

Iſa. 6. 3.

A ſingular care is alſo to be had, that no man put on his ſhirt, or any other of his garments out of order: he muſt put on his right foot ſhooe firſt, but in tying of them begin with the left. But if any man have a pair of ſhooes which are deſtitute of ſhooe-ties, then muſt he firſt fit the left foot, then the right: at night the left foot ſhooe ought firſt to be put off, as that worthy man *Rabbi Jochanan* hath taught and commanded.

When any one is altogether ready and inveſted from top to toe, then muſt he leave his bed-chamber, his head being bowed toward the ground, and his mind full of devotion, in remembrance of the Temple of *Jeruſalem* now waſte and deſolate, always provided his head be covered, and his feet ſhod, yea, the whole body cloathed, ſeeing the Majeſty of the Almighty always hovereth over his head, and becauſe it is ſcandalous and an enemy to good manners, to come naked into the ſight of any one.

After this, every one drawing aſide unto ſome ſecret place, ſhall endevour to purge his belly ſo far as is needfull, and to take all pains poſſible, that he may come pure and cleanly to morning prayer, as it is written, *Prepare thy ſelf to meet thy God, O Iſrael*, and *David* ſaith, *Praiſe the Lord, O my ſoul, and all that is within me, praiſe his holy name*, in which place according to the

Amos 4. 12. Pſal. 103. 1.

Expoſition of the Rabbines, thus much is intimated, that the very intrails ought to be clean and empty. It is not lawfull to name the holy name of God, unleſſe it be done with all cleanlineſſe, which is the reaſon that every one muſt carefully endeavour that his garments be not polluted; in his devotions he ought to be very baſhfull and modeſt, yea though he be alone in ſome dark and private place, as it is written, *humble thy ſelf, to walk before thy God*, that is, the Rabbines being Commentators, in a ſecret place. No man muſt be conſcious of ſo ſmall providence, as too long to defer the works of nature, for it is not a ſin onely ſo to do, but alſo may greatly endanger his belly, and make it liable to rupture. I do not here mention, that the ſoul by theſe means procures a ſtinking breath, and other conſequent diſcommodities.

Mich. 6. 8.

It is written in *Parſcha Kedoſchim*, *You ſhall not make your ſouls abominable, but ye ſhall be holy unto me*, which the Rabbines interpret of them, who againſt nature ſtop the work of nature, ſaying, that whoſoever makes a delay to ſalute the Iakes when the excrement is ripe for an egreſſe, he is unclean and a tranſgreſſour of this Commandement: in cleanſing of himſelf he muſt uſe the left hand, not the right, for with this he judiciouſly handles the holy Scripture, with this he writes the holy names of God and Angels. When any one is in a private place, he muſt be carefull with an exact diligence that he ſuffer not the word of God and his Commandements to come into his remembrance, and much leſſe to account it as a thing diſpenced withall, to name any name expreſſing a Deity; the reaſon, according to the wiſeſt of the Rabbinicall Rable, being this, becauſe God will ſhorten his dayes who repeats his name in ſecret. The Schollers of *Rabbi Sira* upon a time demanded of him how it came to paſſe that he lived ſo long? to whom he anſwered, I had never ſince I was born, the leaſt meditation of any thing contained in the Word of God, neither did his name ever proceed out of my mouth in an impure place.

Levit. 20. 25, 26.

Tract. Talmud Tanais de jejunio.

When any one is to eaſe himſelf, he may turn his face either towards the North or South, but by no means toward the Eaſt or Weſt, becauſe a due reverence ought to be had of, and tendred unto the holy Temple at *Jeruſalem*, to which we ought alwayes to turn the face, not our back parts. Enough of this. I omitting alſo their morals, and ſuch like traſh, I will ſhow unto you how the Iews prepare themſelves to morning prayer by the waſhing of their hands.

The

The *Chachamim*, and skilfull Rabbines write, that no man ought to touch his own body, untill his hand be waſhed, and that in reſpect of the great danger that may enſue thereupon, for the hand in the morning is a thing moſt impure and venomous, by reaſon of the unclean & evil ſpirits, which reſt upon the hands untill they be drenched in water. If any one touch his eyes with ſuch hands, they ſhall become blind; if his ears, they ſhall be ſtopped with deafneſſe; if his noſtrils, they become obnoxious to a continuall diſtillation; if his mouth, it ſhall be vexed with ſtinking; if his hands, they ſhall be clothed with ſcabs. When any one waſheth himſelf, he holds the right hand under the Ure, and pours the water thrice upon it, and after that the left in the like manner; for without this Ceremony it is not allowable that the one hand ſhould touch the other. No man in waſhing ought to be ſparing of water; for *Rabbi Chaſda* ſaith, that whoſoever uſeth plenty of water in the waſhing of his hands, ſhall be a man of great riches. They muſt lift their hands on high in time of waſhing, leſt the unclean water reſulting out of the Baſon ſhould repollute them. In the next place they ought to waſh their mouth and face, becauſe this was created according to Gods own image, as it is written, *God created man in his own likeneſſe, according to the image of God created he him.* The Rabbines illuſtrate the whole matter by this ſimilitude. An Artificer one who is Maſter of his trade, makes ſome goodly veſſel, and therewith gratifies one of his deareſt friends. This his friend knowing of his approach, and ſeeing the Crafts man coming to his houſe, takes the veſſel, ſcours, and makes it as clean as he can poſſible, leſt the workman ſhould be wroth and angry, that he kept not this his handy work from filth and pollution. In like manner, any Jew, who every day in the morning frequents the Synagogue, appears in the preſence of God his Creator, and is bound to worſhip and honour him, ought alſo accurately to waſh his face, leſt the chief workman ſhould be angry to behold his creature disfigured with uncleanneſſe. Orach. Chaym num. 4. Brand ſpigel. c. 10.

In *Bereſchith Rabba*, which is an Expoſition upon *Geneſis*, the Rabbines winnowing that Sentence of *Salomon*, *A mercifull man doth good to his own ſoul*, affirm it alſo to be behoveſull for him to keep himſelf cleanly for the good of his body. How can any call upon God with his mouth, when as yet it is filled with ſpittle and other filthy matter? A Jew being about to waſh, muſt do it over Prov. 11.

a baſon or ſome other veſſel, not over the earth, which done, it is not lawfull for him to pour out his water where any one treadeth, yet are there found men who practiſe the contrary, for the promotion of their art in poyſoning, and skill in Magick. The face being waſhed, great curioſity muſt be uſed in the drying of it; for he who does not take care thereof, ſhall have his face ſo bloſſomed with budding Ale pocks, ſo imbroidered with wrinkles, that the deformity thereof will become loathſome to the eye of every beholder: the face muſt be wip d with a clean towell, not with a woollen cloath (which ſome ſlothfull perſons bluſh not a whit to do) for according to their Doctors, this deſtroys the memory and annihilates the underſtanding. After waſhing every one ought to give thanks, ſaying. *Bleſſed art thou, O God our God, King of the whole world, who haſt commanded us to waſh our hands.*

In generall, they ought continually to waſh their hands after theſe things following. In the morning ſo ſoon as they are up, after their return from the houſe of office, after they come out of the Bath, when they pair their nails, after that they have drawn their ſhoes from their feet, the hands being miniſters, when any hath ſcratched himſelf upon his naked skin, when he hath touched a dead Corps, or gone through the middle of dead folks, when he hath had carnall copulation with his wife, or laſtly, after the killing of a louſe, whoſoever he be that doth any of the aforeſaid things, and doth not waſh his hands thereupon, if he be a learned man he ſhall forget his learning, and turn blockhead, if he be not learned he ſhall loſe the uſe of every one of his ſenſes.

Now the Jew is ſufficiently cleanſed, and mundified for his morning devotions, if two things were not yet wanting, which make him and his prayers far more holy, concerning which we will adde ſome few words for the better underſtanding of what was formerly delivered.

The Jews have a certain inſtrument of a fourſquare faſhion, which for the moſt part they put on together with their other garments at their upriſing, but ſome when they are about to pray. The parts of this quadrangular garment are two, being for the moſt part made of linnen, but often of ſilk, bound and faſtened together in the higheſt part thereof with two little bands, yet of a great heighth, ſo that they may put their head in betwixt them, ſo that the one of theſe fourſquare parts may hang upon the breaſt, the

De arba Cauphos & zizis. Orach Chaym. n. 8. Brandſpiel. c. 48. Minhagim: p. 6.

the other upon the back. The Jews, in reſpect of the four angles, call this garment *Arba Cauphos*: in every one of theſe four angles hang certain Ribbands, woven of white woollen threads, coupled by a certain knot, and hanging towards the ground, which are four, eight, or twelve fingers broad; theſe they call *Zizim*, of which they write wonderful and ſtrange matters, whereof I will relate a parcel.

They who would be accounted very ſincere and holy, are wont dayly to put on this their cloak or garment, wearing in it under their long coat, but after ſuch a manner, that the ends of the forementioned ſtringes, or hangbies may be always in their ſight: ſome wear them upon their breaſts; others not at all, but in time of Prayer. It is behoofull that the two foreſaid parts, together with their appurtenances ſhould hang towards the ground, both at the fore and hinder part of their body, that they may always be full of the Commandements of the Lord. When they put theſe on, then they ſay ſome certain Prayers, giving thanks unto God that he hath commanded them to inveſt themſelves with theſe garments. Theſe ought to admoniſh them always to have before their eyes Gods Commandements, that hereby being ſcared from ſin, they might be prickt forward to a due performance of them: as it is written: *Speak unto the children of Iſrael, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of their borders a ribband of blew. And it ſhall be unto you for a fringe, that you may look upon it and remember all the commandements of the Lord, and do them, and that you ſeek not after your own heart, and your own eyes, after which you are wont to go a whoring, that you may remember and do all my Commandements, and be holy unto the Lord your God.* But out of theſe words their Wiſe men conclude, that the eyes and heart are the mediators for ſin. Lev. 15:37.38.

In the Tract called *Maſſeches Schabbas* we read, that *Rabh* aſked *Rabbi Joſeph*, what was the firſt thing his Father admoniſhed him of? who anſwered, the Commandement given by God concerning the fringes, for upon a time my Father (ſaith he) going down a pair of ſtairs, and by chance treading upon his fringes, and breaking one of the threads or Ribbands would not move a foot till it was made whole again. In a word, their great Doctors comparing this commandement with others, prefer it before them all: Tract. de Sab. cap. 16.

all: and have left in writing, that whosoever diligently observes and keeps it, keeps and observes the whole Law; which thing they thus make manifest: In every one of the fringes there are five knots, representing the five books of *Moses*, to which if we add 8 Ribbands, together with the number contained in the letters of the word *tzitzith*, which signifies fringes, and in numeration makes six hundred, there ariseth the number of six hundred and thirteen, the direct number of the Commandements, into which the whole Law is divided, and therefore according to this Cabbalistically concluding Arithmetick, he that rightly observes and keeps this Commandement concerning the fringes, perfectly fulfils the whole Law.

ציצת
a ציץ Floruit.

In the fore-mentioned Tract, we read of a certain man hindred from commiting sin, and a strange woman converted unto Judaism by this Commandement. Upon a time a yong man among the Jews, very learned and studious, but much given to Venery, hearing of a famous and beautiful Whore, who living in a neighboring City, had much trading, and yet sold sin at so dear a rate, that for one single lascivious abuse of her body, she required no less then four hundred pounds, sent her the money, appointed the time at which she was to expect his lustfull imbracements. The day come, the yong man, according to their Covenant, repaired unto her house, where he found her in a closet sitting in a chair all imbroydred with gold, near unto which stood a bed furnished in the most exact and exquisite fashion that Art could invent, which served as fewel to inflame his lust, and hastened him to this unlawful act: but behold as he went up into the bed, his fringes smote him on the face, whereat forthwith astonished, and put in mind of the Commandement, he fell upon the ground, repress his fleshy desires, and utterly refusing any more to touch or imbrace his formerly admired Mistris: whereupon she demanding of him what defect he had espied in her, that he thus refused his purchased pleasure? he replies, that the Lord God commanded the Jews to do him service, and for a more easie performance of the same, gave them a sign, which when they beheld, they might remember his Commandements, which sign put me in remembrance of the same, and deterred me from committing the offence. Hereupon she asked him his name and whence he was? which when he had told, she seemed to rest contented, and suffered him to depart:

but

but many dayes paſt not untill ſhe ſold all that ſhe had, and followed after him unto his dwelling place, and entering the Synagogue, the place of his ſtudy, inquired of the Maſter thereof where he was? to whom (demanding her buſineſs) ſhe declared the whole matter; and withall deſiring to become a Convert unto the Jewiſh Religion, and Wife to the aforeſaid yong Student, ſaying, I have here brought with me that bed in which he and I ſhould have, contrary to Gods Commandements, committed fornication: which now that we may uſe chaſtly, honeſtly, and piouſly, is the top of my deſires. The Maſter of the place moved with her words, acknowledged her for a Proſelite and joyned her in marriage to the yong man whom ſhe loved, by whom ſhe had many comly children, which in after times came to be great Doctors and learned Rabbines, ſhe until the moment of her death continuing conſtant in the Profeſſion of the Jewiſh Religion In like manner it is recorded, that theſe Fringes and Ribbands upon the ſhirts of their garments, put *Boaz* in remembrance of his duty, and hindred him from committing folly with *Ruth*, when ſhe lay at his feet in the threſhing floor; as alſo *Joſeph* from harkening unto the bewitching of *Potiphars* Wife. This ſtory ſo famous among the Jews, that even Infants and women, who never read the *Talmud*, have it at their fingers ends, I could by no means here omit, being alſo recorded in their Germain *Minhagim*, or Books of Common prayer.

In the Tract of the *Talmud*, called *Maſſeches bava baſra*, it is written, that upon a time *Rabbi Jochanan* ſaw a casket full of pretious jewels, which one of his Schollers called *Bar Emorai* ſeeking to take away by ſtealth a violent commotion ſhattered all his members, and a voice was heard ſaying, *Let the casket alone, thou ſon of* Emorai, *for it is not thine, but belongs to the Wife of* Rabbi Chanina *the ſon of* Duſa, *who ſhall treaſure up therein ſtore of blew wooll, of which the juſt and righteous ſhall cauſe to be made for them fringed garments in the World to come.* By the example of this good woman all others may learn thus much, that in the ſedulous imitation of her in this world, they ſhall find a large reward in another.

The Women are not tied to put on or wear this cloak or coat of remembrance, yet if they do, it is no ſcandal to them; for it is ſaid, that *Michall* the daughter of *Saul* did the like: yet accor-

ding to *Rabbi Jehuda* in the book *Sipbra*, the Doctors and learned crew free women from the performance of this Commandement about the Fringes, and esteem her for a proud novice and worthy to be laught at, who will undertake it, seeing it is proper to men alone. To conclude all, whosoever shall every day without intermission put on this shirt, coat or cloak, is sufficiently armed against the Divel and all evil spirits. Proved.

Of their Phylacteries. So much concerning the first thing formerly proposed: now follows the second, for as the Jews have their fringes for a signe to put them in remembrance to do well, so have they also a knot upon the forehead near unto their nose, to put them in mind to pray seriously, this knot they weave and knit out of the words of *Moses*, saying: *And these words which I command thee this day shall be in thine heart, and thou shalt rehearse them continually unto thy children, and shalt talk of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up: and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes*; which binding the Jews at this day perform in this manner.

Orach Chajim num. 25.

Deut. 6. 6, 7, 8.

In the first place they choose out a four-square piece of black leather, in quantity but small, of an Oxe or Cows hide, which they fold eight times; so making four distinct houses, or receptacles, unto which they do put four distinct pieces of parchment, in which are written the ten Commandements, and other parcels of Scripture which are thought to be the four Sections of the Law. The first beginning, *Sanctifie unto me all the first born*, *Exod.* 13. 2. to the end of the 10. verse. The second at the 11. verse, continuing unto the end of the 16. The third beginning at the 4. verse of the 6. chapter of *Deuteronomy*, and ending at the tenth verse. The fourth *Deut.* 11. 13. ending at the 22. verse. Then they take some few hairs pulled out of the taile of an Oxe or Cow, which they wash very clean, and therewithall binde together the foresaid parchments, yet in such a manner that the ends thereof may appeare out of the skin, to this end, that every man may take notice that they are good and not sophisticate. The skin into whose folds they put these parchment writings, they sow together with small strings taken out of the bodies of Oxen or Kine, or made of Buls sinnews, which if they cannot have, then instead thereof they use small thongs cut out of the skin it selfe. Finally, to the foresaid four-square

fourſquare piece of leather, or skin thus folded and ſowed, they faſten another long black thong, which they knot about it: the whole piece thus framed and faſhioned, they call their *Tephillin* or prayer-ornaments, ſerving to put them in remembrance of the ſerious and often execution of ſuch an exerciſe; theſe they bind about their head in that manner, that the great knot, in which are contained the parcells of holy Writ, may be faſtened directly upon the forehead, between the eyes, over againſt the brain, that hereby the memory of Gods Commandements may be therein imprinted, their prayers ſanctified, and laſtly the Precept of *Moſes* put in execution, who ſaith, *It ſhall be for a memoriall between thine eyes.*

The ſecond ſort of Philacteries, which are for the hands are made in this manner, they take a fourſquare piece of leather, and fold it as the former, then they take a piece of parchment, in which they write ſome certain Sentences out of *Exodus*, putting them into a little hollow skin, having but one receptacle, the hollowneſſe thereof being ſuch, that ones finger may go into it, this little skin they ſow unto the foreſaid piece of leather ſo often folded, unto which they likewiſe faſten a long thong, and this they call their *Tephillin Schel iadon*, their Philacteries for the hands, which they faſten upon the left arm above the elbow, on the inſide, over againſt the heart, that the heart may behold them, and hereby become more zealous and fervent in its devotion: the long thong they lap about their left arm in that manner, that the end thereof may reach to the palms of the hand, and ſo the Commandement may be fulfilled, ſaying, *Theſe words which I command thee this day, ſhall be upon thy heart, and thou ſhalt bind them for a ſign upon thine hands.* *Phylacteries for the hands.*

In the attiring of themſelves, they firſt put on the Phylacteries of the hands, then thoſe of the head, bleſſing them, and ſaying, *Praiſed be thou, O God, who haſt ſanctified us by thy Commandements, and commanded us to put on theſe Phylacteries*, in the repetion whereof they caſt up their eyes to heaven, diligently looking upon the great knot on their forehead; before they put them on, they kiſſe them, touch their eyes with them, that hereby they may be defended from the breach of any Commandement, and the Phylacteries themſelves may be ſo handſomly ordered, that they may eſcape the flouting cenſure of any deriſive eye. To be

brief, in sowing, folding, knotting, bindding, they use so great art & industry, that by a singular kind of subtilty, they form the name *Schaddai*, according to the three Letters, *Schin*, *Daleth* and *Iod*, and that so exactly, that every Letter is placed in the right order, which is accounted as a most holy thing, producing hidden effects and comprehending mysticall significations.

Rabbi Alphes tract. de Sab. c 6. p. 77.

Concerning these Phylacteries, the Rabbines have written divers and sundry volumes, great and large, out of which it will not be amisse to recite a few things: And first, for the writing of them, It is holden behovefull and necessary, that they be written with ink made of galles, and not with that pitchy sort which is commonly used of Printers and silk Dyers, or with any other liquor of a red or any other colour. Secondly, every Letter must be written, one not adhering or cleaving unto another. 3. They must be written with the right hand, not with the left, nothing must be blotted out or corrected from the beginning to the end; so often as the Scribe shall write the name of God, he must not forget to say, and that in expresse words, that he writes these Phylacteries for Gods glory; for hereby he shall perform what he is about with far greater diligence, which is very necessary, seeing that if any Letter do either superabound or be deficient, the Phylacteries become unholy and polluted, and whosoever shal use them in time of prayers, prates in vain, and keeps not the commandement as they ought: the due punishment for which offence shall onely rest upon the head of the Scribe, of whom an especiall care is to be had, that he be a Jew, honest, holy, pious, diligent, and expert.

Secondly, for the skin and parchment, they ought to be of a heifer, or some other clean beast, and by Gods Law allowed to be eaten: the beast must be killed by a Jew, not by a Christian, as also tanned and dressed by a Tanner of their own Nation; yet if there be no such man to be had, the Jew may take a Christian Tanner to help him, and it is sufficient that this skin ought to be the skin of a clean beast, and permitted to be eaten, they prove out of those words of *Moses*, *That the Law of the Lord may be in thy mouth*; for those parcels of Scripture being written upon the skin, it is all one as if they were written upon every part of the whole beast, and so in meal-time were received in at the mouth, which they should not, if they were written upon the

skin

skin of the unclean, and forbidden to be eaten. Much more might be ſaid concerning this matter, but I ſurceaſe.

Thirdly, the ſanctity and holineſſe of theſe Phylacteries is exceeding great; for firſt, the body of him that wears them muſt be free from all pollution, both inwardly and outwardly, which ſeeing it cannot be at all ſeaſons, it is thought expedient that a man ſhould put them on in time of prayer, becauſe prayer ought to proceeed from a pure and clean heart. Again, whoſoever ſhall ſuffer them by negligence to fall upon the ground, makes not only himſelf liable to faſt for the whole day, but alſo all thoſe that ſhall behold them lying thereupon. It is not lawfull to hang them up by their ſtrings againſt any wall uncovered, but it is required they be put in bag or ſachell: they may not be left in the chamber where a man and his wife lyes together, unleſſe they be put in a bag three double, and locked up in a cheſt. It is not permitted for any man to ſleep, eſpecially on ſet purpoſe while he hath theſe Phylacteries about him, yet if ſleep chance to creep on him unawares, he becomes not hereby guilty of any crime; yet if in the time hereof, any uncleanneſſe happen unto him, he cannot lawfully touch the knot wherein the parcells of Scripture are written and contained, yet he may unlooſe the thong, and lay the Phylacteries aſide, untill he hath purified himſelf, and waſhed his hands, and then put them on again.

Furthermore, it is not lawfull for any one to let a ſcape, or eaſe himſelf, having theſe Phylacteries about him, if he be neceſſitated to do either, he muſt firſt lay them aſide in a place four ells diſtant from that wherein he ſhall eaſe himſelf, or put them into a bag, and hide them in his boſome next unto his heart.

Fourthly, women, ſervants, and others alſo not well in body, are not tied to the wearing of theſe *Phylacteries*, either becauſe ſuch perſons are not all times clean, or becauſe they cannot alwayes attend the time of prayer, by reaſon of that ſervice which they are enjoyned by their Maſters and Miſtreſſes; for according to the Rabbines, the women are onely bound to obſerve theſe Commandements which may be performed at certain times, not them whoſe execution is daily required, for ſeeing it is ſaid, *Exod.* 13.19. *That the Law of the Lord may be in thy mouth*: where the inſtitution of this order is mentioned, it neceſſarily followeth, that they onely are tied to the obſervation of this Commandement,

mandement, whose office it is to have the Law of the Lord in their mouths, and to teach it to others, which is not required of the female sex, and consequently they are not liable to the wearing of these Phylacteries, notwithstanding that of the Doctors, who say, that they were worn by the wife of *Jonas* the Prophet; for it is sufficient that they say *amen* to every Petition, seeing hereby they confess that they believe and hope for whatsoever their Husbands shall require at the hands of God in these their prayers. Of this their saying *amen* spoke *Isa.* the Prophet, saying, *Open your gates that the righteous Nation may enter in, Schomer emunim*, who keeps the truth, which is all one (say they) as if he had said, *Schomer Amenim*, who saith *amen* at the end of every Petition, believing all which is required of God in prayer, and saying *Amen. Selah.*

Isa. 26. 2.

Briefly, how the Phylacteries should be written upon the fleshy, not hoary side of the skin or parchment; how the letter *Schin* should be wrought upon the great boss or knot; the letter *Daleth* with the knot of the long thong for the Phylacteries for the head; the letter *Jod* upon the knot of the Phylacteries for the hands; that the name of God *Schaddai* might be artificially expressed; How that four-square piece of leather may be so framed and fashioned, that in forme it shall represent a Bridge, and such like, they affirm to have had the original & plat-form from *Moses*, who learned it upon Mount *Sinai*, and taught it to the people of Israel after his descent from thence, for so much is testified by the *Talmudist* upon those words of *Moses*, *After that I will remove my hand, and thou shalt see my back parts, but my face shall not be seen*: and *Rabbi Chamma* the son of *Bitzna* affirms it to be the position of *Rabbi Chasda*, that *Moses* was taught by God himselfe how to make and bind on the Phylacteries.

Tract. Berachos cap. 1. p. 7

Exod. 33. 23

Lastly, least we should omit the time of their morning Prayer, I will only relate one story, and that worthy credit out of the *Talmud*, conducible to the matter now in hand, and that by reason of a certain miracle, of which kind one was formerly registred concerning the Fringes.

Tract de Sab. cap. 18.

It is written in *Masseches Schabbas* that these were the words of *Rabbi Janna*, that whosoever had a desire to put on the Phylacteries, ought to have as clean a body as *Elisha Baal Cappajim*, or *Elisha* with wings, bad, And why I pray you is he named *Elisha* with

with wings? the anſwer in the *Gemara* is ſhaped according to this faſhion: Upon a certain time the Roman Emperor publiſhed a moſt ſevere Edict, that any Jew ſhould not wear any Phylacteries, and that upon pain of loſing his head: now in ancient times the Jews were accuſtomed to bind their Phylacteries upon their foreheads all the day long. To proceed, this *Eliſha* being a man of undanted courage and little eſteeming the Roman Edict, never ceaſed to tie theſe parchments about his head. But upon a certain time, being conſcious that the Apparitor ſaw him, he tooke him to his heels, and without any delay ſnatching the Phylacteries from his head, hid them in his hand: The Apparitor apprehending him, would needs know what he carried in his hand? He anſwered, I carry Doves wings; then ſaid the Apparitor, either let me ſee them, or elſe thou dieſt for it; whereupon *Eliſha* opened his hands, and it was even ſo as he had ſpoken, and from this very action was he called *Eliſha with the wings.*

But what reaſon may be pretended that *Eliſha* ſhould ſay, that he carried Doves wings, rather then the wings of a Stork or a Crow, or ſome other bird? The *Gemara* gives this anſwer, ſaying; that the Iſraelites are like unto a Dove, for as the Dove hath all her ſtrength in her wings, with which ſhe doth fortifie and defend her ſelfe againſt all other birds, of what kind ſoever, being not accuſtomed to uſe bill, feet, or any other member in maintenance of the quarrell: ſo the Iſraelites alſo are wont to do, for their wings are the Commandements of God, which do manage and ſupport them againſt all evil, that there is no poſſibility of ſuffering any harme from other Nations.

This Query is alſo anſwered in this maner: that as the wings of Doves are more auxiliatory unto them then thoſe of any other bird unto it; for the Dove wearied in flight, reſting on the one wing, flies with the other, but other birds in the ſame caſe are forced to light upon ſome tree, or rock, or upon the earth; ſo the Iſraelites ſuffring great perſecution for ſome one of the Commandements, by reaſon whereof they cannot fulfill it, they fulfill the reſt, by the merit whereof they have help, and a ſtrong tower of defence againſt all their enemies; therefore it ſhal come to paſs, that if any one do with all diligence obſerve and keep the Commandements, he ſhall not come within the liſts of any evil project, but ſhall in a wonderfull manner be delivered from all

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his enemies, as this winged and penfeatherd *Eliſha* was delivered from the Apparitor who threatned him with cruel death, as many of the Rabbines have avouched, being certified of the truth thereof by their toothleſs Grandames and hereupon have not feared to inſert it into the *Talmud*.

CHAP. V.

Of the form of the Morning Prayer of the Jews, and how they behave themſelves in their Schoole or Synagogue.

Orach Chaijm num. 8,9.

IT was formerly declared that the Sun-riſing was the moſt fit time for Prayer; yet leſt the exerciſe hereof ſhould be omitted, by the too too earlines of the time appointed, the Rabbines have ſtretch it upon the tenter-hooks of a diſpenſation, even to the the third hour of the day, which is the ninth with us, if my Arithmetick fail me not. Whereſoever then there are many Jews inhabiting in the ſame place, as at *Worms*, *Mentz*, *Frankeford upon the Mœne*, *Fridberg* in *Moravia*, *Bohemia*, *Poland*, and the territories of the *Rutheni*, and other places where they have Schools and Synagogues, for ſo they call their Temples, they always are accuſtomed to meet together for to pray at the ordinary time appointed, and to perform this holy exerciſe according to the inſtitution thereof ſet down in their own books, which we will ſhew with the greater brevity, ſeeing we have been ſomewhat more prolix in the former Chapter.

Rutheni *are a people of France dwelling neare* Xantoigne, *and* Avergne, *but in this place rather a people of* Livonia, *from whence the Country is called* Ruſſia.

When the Jews are dreſſed *Capa Pee*, and have waſhed and cleanſed themſelves within and without, put on their fringed Garments, and all this betimes in the morning, then are they not ſluggiſh and ſlothfull, but without delay depart with great ſpeed and alacrity, and haſten unto the Synagogue, as though they were about to enter ſome Conflict; as the Prophet *David* hath recorded: *We will go unto the houſe of the Lord, as though we were to beſiege a City*: for in this manner they interpret the words of

Orach chajim nu. 46.

Brundſ. cap 41.

Pſal. 55. 15.

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the Prophet; that is to ſay, we will run into the houſe of the Lord, as though our enemies were following us in flight. *Rabbi Jona* ſaith in *Maſſeches Berachos*, that whoſoever hath a deſire to go into the Synagogue muſt foot it with expedition: Hereupon the Prophet *Hoſee* ſaith, *We ſhall know him and hunt after him* (for ſo the Jews render the words of the Prophet) *that we may follow on to know the Lord*: that is to ſay, we ought to be preſſed and ready, as theſe who follow the chaſe. When any earthly King doth injoyn his Councel and others of his Court, that they ſhould appeare before him very early in ſome place which it ſhall pleaſe His Majeſty to deſigne for the Conventicle, then he of purpoſe riſing betimes out of his bed, to ſee whether his Counſellors be diligent and watchfull in the performance of his Command; whomſoever he finds firſt in the place appointed, he converſes with him in a friendly familiarity, yea, and vouchſafeth that he ſhall from thenceforth be his Favourite. Tract Talmud de benedictionibus.

God is like to ſuch a King; for his will and pleaſure is, that the whole Congregation of Iſrael, ſhould timely appear in the Synagogue, and preſenting themſelves before his face, ſhould certifie him in their prayers of all their wants and neceſſities. Now if God, who early vouchſafeth his more eſpecial preſence in their Synagogue, find not any man preventing his expectation, then is he angry with his children, ſaying, *Wherefore, when I came, was there no man? when I called was there none to anſwer?* Bleſſed is he who comming early in the morning, entertains diſcourſe with his God. How greatly will the Lord love that Servant, who imploys all his care, that by his negligence his Lord ſhould not abide ſolitary and deſtitute of a companion? Iſa. 50. 2.

In *Maſſeches Berachos*, *Rabbi Abhin*, the ſon of *Rabbi Ada*, in the name of *Rabbi Iſaac*, ſaith, that if he who uſeth to frequent the Synagogue be but once abſent, then God inſtantly upon it, propoſeth the queſtion: *Who is among you that feareth the Lord, and obeyeth the voyce of his Servant, that walketh in darkneſſe and hath no light, and truſteth upon the name of his God?* Eſay 50. 10. The meaning is this, that whoſoever keeps his bed, and comes not into the Synagogue, abideth ſtill in darkneſs. Tract Berachos de benedictionibus. 6

In the Porch of their Schoole or Synagogue, they have a certaine piece of Iron faſtened into the wall, againſt which every one is bound to wipe his ſhooes, if they be unclean

Eccl. 4 17. clean and dirty, and they urge the authority of *Salomon* for it, ſaying, *Keep thy foot when thou goeſt into the houſe of God*, whoſoever uſeth to wear any pantoffles, he ought to put them off at the door of the Synagogue, leſt he pollute the ſame, as it is written, *Looſe*

Exod. 3. 5 *thy ſhoes from off thy foot; for the place whereon thou ſtandeſt is holy ground.* They ought to enter into the Synagogue with great fear and trembling, even as he who is ready to approach the preſence of ſome great King, is accuſtomed to unbare his head, and enter the Palace in a baſhfull fearfulneſſe, according to that of the

Pſal 29. 2. Prophet *David*, *Give the Lord the honour due unto his name, worſhip the Lord with holy worſhip*: thou doſt not read here *Behadrath*, but *Bechardath*, ſay the Rabbines, that ſignifying com-

Yet the o igi-nall is בהרדת lineſſe and ornament, this fear and aſtoniſhment.

They being about to enter the Synagogue by the porch thereof uſe to repeat ſome certain ſayings hudled up together out of *Davids Pſalms*, the cuſtome in it ſelf being very good and laudable, if it were ſeaſoned with a judicious attention, and fervent devotion. They may not begin their prayers inſtantly upon their entrance into the Synagogue, but for a ſpace ought to ſuſpend the action in a pious meditation of him with whom they are to converſe; as alſo who he is that can ſee the very ſecrets of their hearts, and hear their prayers; for by this means they are poſſeſſed with the ſpirit of reverence, and are pricked forward to a ſerious obſervation of what is ſpoken. It is written in *Maſſeches Berachos*, and that upon the Rabbines record, that *Rabbi Eliezer* lying in his bed, his Schollers viſited him, deſiring him to ſhow them the way to Eternall Life; he willing to ſatisfie them in their requeſt, ſaid unto them, whenſoever you make your prayers, conſider before whom you ſtand; for by ſo doing you ſhall become heirs of life everlaſting. Every one of the Jews is bound to caſt ſomething into the treaſury, though it be but a mite, as it is written, *I will ſee thy face in juſtice*, where by *Juſtice* is underſtood Alms deeds, which beareth witneſſe thereunto.

In this their fixt devotion of mind they are wont to bow themſelves towards the Ark in which the book of the Law is kept, ſay-

Numb 24. 5. ing, *How goodly are thy tents, O Jacob, and thy Tabernacle, O Iſra-*

Pſal. 26. 8. *el, In the multitude of thy mercies I will enter into thine holy Temple. Lord, I have loved the habitation of thy houſe, and the place where thine*

thine honour dwelleth, and many moe ſuch like ſayings out of the Pſalms of *David*. Theſe things premiſed in way of a proeme, at laſt they begin their devotions accordingly as they are appointed in their book of Common-prayer, and becauſe the Petitions are very many, they run them over by a curſory reading of them in their books, although ſome be ignorant of Letters, and cannot read at all, yet it is his duty to be frequent in the Synagogue without any intermiſſion, diligently attending what is ſaid by others, and ſaying *Amen* at the cloſure of every prayer.

That we may the better underſtand what manner of prayers they uſe, I will tranſlate ſome of their prayers out of the Hebrew into Latine, and withall explain them.

The firſt prayer they uſe begins thus, *Adon Olam, aſcher melech*, &c. running all in rythme, as all others of theirs do, and is ſung or read by them in a bouncing tone; the form of which prayer followeth.

O Lord of the world, who had rule and dominion before any thing now created, was created; who was called a King at the inſtant of their Creation, according to his good pleaſure, and ſhall ſo remain after their return into their prime nothing, to whom be given all honour and fear. He was from everlaſting, and ſhall alwayes abide in his glory: he is one alone, and beſides him there is no other, who may be compared or be likened unto him (by this reaſon they deny the Deity of the Son, and repute him as a common ſimple man) *He, as he is without beginning, ſo he is without end. In his hand is ſtrength and power, he is my God, my protectour, and redeemer* (by this saying they deride the belief of us Chriſtians, who do place our Confidence in a Mediatour, who himſelf was ſubject to the ſtroke of death) *He is a ſtony rock unto me in my neceſſity, and in the time of my ſorrow; he is my banner and my refuge, he is the portion of mine inheritance, even in that day wherein I implore his aid and aſſiſtance, into his hands I commend my ſpirit, whether I ſleep or wake he is preſent with me, ſo that I need not be afraid of any thing.*

This prayer being ended then follow in their order an hundred more, which are commonly ſhort and pithy, and are therefore twice repeated every day, the reaſon whereof ſhall be given hereafter.

The firſt bleſſing prayer, or thanksgiving is about the waſhing of their hands, as was formerly declared, and that becauſe if any

forget to ſay it in the morning when he is waſhing his hands, he is injoyned to ſay it before the whole Congregation.

In the next place they have a thank'giving, though ſhort and ſuccinct, for the wonderfull Creation of man, and eſpecially that God created him full of holes and pores, one whereof being ſtopped, ſudden death neceſſarily follows thereupon.

Then they make their Confeſſion concerning the *Reſurrection* of the dead, giving thanks for the gracious ſupply of all their wants, ſaying, *Bleſſed be thou O Lord*, King of the World, who haſt given underſtanding to the Cock, ſo that he knows how to diſtinguiſh day from night, and night from day, ſo that he never fails to rouſe up the Jew before day, at what time they ought to leave their beds and go to prayers.

Bleſſed be God, *&c.* That he created me an Iſraelite or a Jew, or as others render it, that he did not make me one of the Gentiles (By Gentile they underſtand Chriſtian, which they eſteem as Infidels, Idolaters, and a curſed Nation) The woman ſaith, bleſſed be God, *&c.* that he created me a Jeweſs.

Bleſſed be God, *&c.* that he hath not created me a ſervant; this alſo thwarts the profeſſion of Chriſtians, whom they account their vaſſalls, who ſhall ſow and plow their ground, and ſhall do all manner of ſervile imployments for them, while in the mean time they ſhall ſit behind a hot fornace roſting apples, toſſing up whole bowls of wine. What kind of Captivity is this? They anſwer, if any man reſt himſelf in any place, having a huge Bowl of rich wine in his hand, then he is free from bondage, when on the contrary, the Chriſtians are forced to labour and till the Earth, in the ſweat of their browes and noſtrils.

Bleſſed, *&c.* That he hath not made me a woman: the women inſtead thereof, ſay Bleſſed, *&c.* that he hath created me according to his own good will and pleaſure. This is done in contempt of the womans ſex, becauſe they are not comprehended in the Covenant of Circumciſion, by which God ſeals unto himſelf his own peculiar people; and therefore this Scripture muſt perforce be hatched in the womans brains, that is to ſay, whether they be in the Catalogue of Iſraelites, as their husbands are.

Bleſſed

Bleſſed, *&c.* who exalteſt the humble.

Bleſſed, *&c.* who gives ſight unto the blind.

This Thankſgiving is uſuall when they firſt wake out of their ſleep, and unſhut their eye-lids.

Bleſſed, *&c.* who makes the crooked ſtraight; this they ſay, when lifting themſelves up in their bed, they go about to attire themſelves.

Bleſſed, *&c.* who clothes the naked; this they ſay when they put on their cloaths.

Bleſſed. *&c.* who raiſeth them that fall.

Bleſſed, *&c.* who bringeth the priſoners out of Captivity. Theſe two ſeverall Thankſgivings are aſſigned for this reaſon, becauſe God in the time of ſleep doth in that manner ſuſtaine and multiply mans ſpirits, that they may again exerciſe their proper functions. the time of their being aſleep being like unto priſoners in the pit.

Bleſſed, *&c.* who ſtretcheth out the earth above the waters; this they ſay, when riſing out of their beds, they begin to tread upon the ground.

Bleſſed, *&c.* who directs, prepares and governs the wayes of man; this he ſaith, ſo ſoon as he comes out of his bed-chamber.

Bleſſed, *&c.* who hath created all things neceſſary for this life; this he utters when he ties his ſhooes.

Bleſſed, *&c.* who girdeſt Iſrael with the girdle of ſtrength; this he ſaith, when he puts on his girdle, which every Jew is bound to do, as hath been formerly declared.

Bleſſed, &c. who crowns Iſrael with comelineſſe; this he ſaith, when he puts his hat upon his head, for it is an hainous offence to go out of his Chamber uncovered.

Bleſſed, &c. who refreſheth the weary.

Bleſſed be thou O God, our Lord, King of the whole world, who removeſt ſleep from mine eyes, and ſlumber from mine eye-lids.

Theſe prayers ended, being ſo many in number, they adde two more, wherein they petition God, that he would vouchſafe to keep and defend them againſt ſin, reprobate angels, & wicked men, and

and all kind of evil. Then humbling themselves before God, they confess themselves guilty, and relying only upon the mercy of God, they comfort themselves again with a certain Prayer, beginning, *Ribbon Col haolamim*; and with much boasting and many brags in that oath which the Lord sware unto *Abraham*, being about to sacrifice his Son *Isaac*, say, yet we are thy people, and the children of thy Covenant: and, O blessed men that we are! how goodly is our portion? how pleasant our lot? how beautifull our Inheritance? O blessed men that we are, who every morning pronounce this sentence, *Heare O Israel, the Lord our God is one God!* Gather us that trust in thee from the four corners of the earth: by which action all the Inhabitants of the world shal know that thou art God alone. O our Father which art in heaven, run after us with thy mercy even for thy names sake, because thy name is named upon us, and confirm and establish in us that which is written, *At that time will I bring you back, at that time will I gather you, and give you a name and renown amongst all the people of the earth, when I have turned again your captivity, saith the Lord God.* Soph. 3.20. After these be ended, there follow 2 other short Prayers, in which they give thanks for the Law delivered to them from heaven. From the Law they proceed to their sacrifices, wch because they may not offer in these dayes, they are banisht out of their own Land, & their Temple is laid desolate, as their Ancestors were accustomed, the sacrifice of the lip succeeds in the place thereof, and reading only the precepts cõcerning sacrifices, as they ought in their appointed times to have been offered. they solace themselvs with that saying of the Prophet, though in a sense perverted, *We will sacrifice the calves of our lips.* Hos. 14.3. After this they ruminate the historical narration about sacrifices, as also a certain prayer beginning *Rabbi Ismahel* concerning the use of the Law, and the manifold exposition thereof: which being grounded upon the *Talmud*, is so barbarous and difficult, that not one Jew amongst an hundred is able to understand it. This they read in such a manner, as the Vestal Virgins do the Psalter. This done, they say a Prayer, in which they Petition for the re-edification of *Jerusalem*, and the Temple, which they daily, even unto this day expect and hope for; yet this they say with such a fainting voice that none can hear it. The words are these: *Let it be thy good pleasure before thy face, O Lord and God, the God of our Fathers, that the holy house, thy Temple may be built again in*

these

theſe our dayes, and give unto us a will to abide in thy Law. Hereupon riſing up with great joy and ſhouting, they chant out another laudatory Prayer or thankſgiving, hoping that God will ſhortly begin to lay the foundation of their new Temple, and bring them back again into their own Land. Then ſitting down, they repeat a long Prayer collected out of the Pſalms of *David*, reading withall ſome whole Pſalmes, and a part of the thirtieth Chapter of the firſt book of Chronicles: and laſtly, ſinging the laſt words of the Prophet *Obadiah*, which are theſe: *Saviours ſhall come up on mount Zion to judge the Mount of Eſau, and the Kingdome ſhall be the Lords.* Obad. 2.1. With attent minds and much rejoycing, their hope is that theſe Saviours of whom the Prophet makes mention, ſhall come quickly, and ſhall go up to Mount *Sion*: that is, they ſhall undertake the quarrel for the Jews, and help them to judge, deſtroy, and utterly to extirpate from the face of the earth the Mountain of *Eſau*; that is to ſay, the Chriſtians, together with their Kingdome: they ſtiling the Chriſtians Edomites, and the Roman Monarchy the Kingdome of *Edom*, and ſo ſhall bring them back into their own Land flowing with milk and honey: what the reaſon is, that they call us Chriſtians *Eſauites*, or *Edomites*, I will at large inform the Reader in another place. I will only inſert thus much in this preſent Chipter, which they write and teach in their ſecret and hidden books, which they will not ſuffer to come into the hands of Chriſtians; that the ſoul of *Eſau* paſſed from his body into that of Chriſts: and that Chriſt was no leſſe wicked then *Eſau* was; and that we are no better, whence ever we are not without great cauſe called *Edomites*, who put our truſt and confidence in him.

Then they begin to ſing, God ſhall be King over the whole earth. In that day there ſhall be one God, and his Name ſhall be one, as it is written in thy Law O God, *Hear O Iſrael the Lord our God is one God.* This they babble out as a thing clear contrary to our Chriſtian profeſſion, as though we worſhipped more Gods then one, and were wont to give him more names then one, as the name of Chriſt.

Next in order follows a ſhort Prayer called *Krias ſchmah*, taken out of the fifc Book of *Moſes*; and when they read that verſe in the Hebrew language, *Hear O Iſrael, the Lord our God is one God*: and come unto the laſt word thereof which is *Echad*, ſignifying *One*, they

Orach chajim nu. 58. אחד

they tois up and down, and bandied from mouth to mouth, with eyes cast up to Heaven for the space of halfe an hour, yea, sometimes for an whole hour together, and comming to the last letter thereof, which is *Daleth*, the whole Congregation doth bend and turn their heads successively towards the four corners and winds of the earth, hereby signifying that God is King in every place, yea, throughout the whole world: for the letter *Daleth*, by reason of its place in the Hebrew *Alphabet*, stands for the number of four. Furthermore the word *Echad* comprehends in it two hundred forty five other words, to which they superadding these three, *Hael elohechem Emeth*, *your God is truth*, the number amounts to two hundred forty eight, the very number of the members in mans body, so that if these several Prayers be said for every member in particular, then the whole man is strongly guarded against all manner of evil. Whosoever repeats the foresaid verse three times, shall be safe from the Divel; for that verse begins with the Letter *Schin*, and ends in *Daleth* in this manner, *Schema Israel. Adonai Eloheim Adonai Echad*, which two letters conjoyned make up the word *Sched*, which signifies a *Divel*. They repute also this Prayer as a Prayer of singular worth and sanctity, by which may be wrought many miracles: whence it comes to pass that they are extreamly superstitious in a repetition of the same every morning and evening.

האל אלהכם אמת

Tract. de benedictionibus cap. 9.

It is registred in the *Talmud*, that upon a certain time, when it was commanded by open Proclamation, that the Jews any where having a Synagogue, should not publickly teach and make profession of their faith; *Rabbi Akibha* not regarding the command, ceased not to read and preach it openly in the Synagogue; upon which he was apprehended, and for the fact cast into Prison. When the Tormentors were about to bring him to the stake to be burnt, they first of all curried his corps with an iron horsecombe, wounding and tormenting him after a lamentable manner. Yet notwithstanding *Rabbi Akibha* remained constant, praying without intermission. And when the time of the day came wherein he was to say that Prayer, *Kriat Schema*, he begun it with great boldness. At the last his Scholers bespoke him and said, Most dearly beloved Master, thou hast prayed sufficiently, now yield thy selfe and take thy death patiently. To whom he made this answer, I have had this saying in great esteem all my life long: *Thou shalt love the Lord*

Lord thy God with all thy heart, and with all thy body: and thus I have underſtood it, that though any one ſhould pluck out my heart and rent my body in pieces, yet I ought ever to determine this with my ſelfe, never to ceaſe to love him. Therefore when God hath confirmed this in me, ſhould I ceaſe to worſhip him, and to bring this Prayer to an end which is directed unto him? Therefore holding on in this his prayer, he never left repeating the word *Echad*, until his ſoul forſook his body. Then was there a voice heard in the air ſaying, *Bleſſed art thou, O* Rabbi Akibhah, *becauſe thy ſoul departed breathing the word* Echad, *now ſhalt thou have an entrance into life eternal, and ſhalt come into that light of the Garden of Paradiſe.* Amen. Selah.

They have alſo another prayer like unto the former, which they call *Schemon Eſre, i. e. eighteen*, becauſe it contains ſo many particular thankſgivings and prayers of praiſe therein. Concerning the ſanctity and holineſſe of this and the former prayer, the Jews have written many a large Tract, which I leaving to beſpeak their own worth, will neither praiſe nor any ways diſgrace. The laſt of theſe every one repeats twice a day, and he that is their Chaplain or Reader in the Synogogue doth publickly ſing it by himſelfe two or three ſeveral times. The Jews eſteem highly of it, hoping that hereby they ſhall obtain remiſſion of all their ſins. When it is their will and pleaſure to poure out unto God, they are bound to do it ſtanding, and with ſuch a poſture, that one foot may not inſiſt more upon the ground then the other, in imitation of the Angels, of whom it is written: *And their feet were ſtreight feet.* This is handled more at large in *Rabbi Alphes* in his firſt Chapter, and in their *Minhagim*, and in many other books. When they ſay thoſe words, *holy, holy, holy Lord God of hoſts, the earth is full of his glory*, being a parcel of the Prayer *Schemon Eſre*, by them named *Keduſcha* (*a*), then they caper three times together, leaping up, as though by this their geſture they did indeavour to become like unto the Angels, who were the firſt Choriſters that ſung this Song of praiſe. Others ſay, that becauſe theſe words in the Prophecy of *Eſay* immediatly follow, *And the poſts of the doors were ſhaken at the voice of him that ſpake*, it is both meet and convenient that a man ſhould touching move himſelf in the quavering of ſuch an Angelical Anthem. The Hebrew Doctors write, that whoſoever dare to mutter the leaſt ſyllable, while the Prayer *Schemon Eſre* is a ſaying, ſhall after his death have coals of fire given

Orach chajim nu. 113.

Ezek. 1. 7.

Iſa. 6. 3.

Orach chajim nu. 125.

a Sanctitas.

him to eat, as it is written in the fourth verse of the thirtieth chapter of *Job* (a) for so *Rabbi Salomon* expounds the words, *Rabbi Tanchum* saith in the name of *Rabbi Jehoschua*, that the Doctours made these eighteen short petitions, having respect unto so many little bones, which are in the back bone of a man, which bones they ought to bend while they repeat the prayer, whereupon the Prophet *David* saith, *All my bones shall say*, &c.

(a) *The words are* שרש רחמים לחמם *Radix juniperorum eorum panis.*

After these two prayers follows an evil prayer full of accusations against those Iews, which have turned Christians and received baptisme, as also against all other Christians, and their Magistrates, which I have written out word for word, as it is set down in ancient Manuscripts, and in them of *Polonia*, where they dare imprint what they please, and that with great audacity, all fear of the Christians set aside, it was thus.

They who are blotted out, that is to say, the Jews (who have embraced Baptisme, and turned Christians) shall never more have any hope left them, and all the unbelievers, as well as those which have turned Apostates, and fallen from the Jewish belief, as in generall all other people, who adhere not to the faith of the Iews, shall perish in the twinekling of an eye, and all thine enemies, O Lord our God, which bear a tyrannous hate against thee, shall be suddenly confounded, and the proud and presumptuous Kingdome shall speedily be rooted out, break it in pieces, that it may become level with the ground, and at last be utterly destroyed (This particle, whether through fear, or the strict injunction of the Magistracy against whom it was directed, in which it was stiled the Kingdome of pride, or simply *Reschak*, that is to say, impious, is omitted in their Common prayer books of the last edition, as also in that Copy of mine printed at *Venice*, in the year 1564) and make them without delay obedient unto us in these our dayes, *Blessed be thou O God, which breakest in pieces, and subduest those that are rebellious.* This particle they entitle a prayer against all hereticks, because in it is contained a curse against hereticks, as *Rabbi Alphes* recordeth.

רשין

Tract. de benedictione sect. 9. c 4.

By these hereticks, they first and principally understand the baptised Jews, for every one that is such, they call *Meschumad*, (a) a reprobate, and in the plural number, *Meschumadim* are these lost and consumed persons, who leaving Iewish superstition have given their names unto Christ, and so the Prayer begins *Velam-meschumadim*, that is to say, to the lost condemned apostate Iews, instead

(a משמד *One cut off from the Congregation of the faithfull, from the verb* שמד *extirpatus est. excisus est.*

instead of which word they have now inserted *Velamaschinin*, (a) that is to say, to these traytors, by them also understanding the baptised Iews, for these they call traytors, because they betray and lay open their wickednesse and treachery to the Christians. In very deed a man may easily conjecture by the words of *Rabbi Beehai*, what thing they wish unto the Christians, who writes in this manner concerning this prayer, This prayer (saith he) was made against the hereticks, against that wicked Kingdome, the Romane Empire, against all Christian Magistrates, that all they might be rooted out which obtain any rule and authority over the Iews.

(a) מלשין *A traytor, backbiter, from* לשן *linguax fuit, detraxit falsa accusatione.*

The Kingdome of the Turks they alwayes call *the Kingdome of Ismael*, because they draw their originall from the loins of *Ismael*, They call the Romane Empire, *The Kingdome of Edom*; *the Kingdome of* Rome, *the Kingdome of* Esau, *the Kingdome of iniquity*, *the Kingdome of pride*, *a presumptuous also and reproachfull Kingdome*, yea, this is every where imprinted as manifestly in fair Characters in their books, as the bright lamp of heaven sends out his light upon the earth, concerning which with Gods help more shall be spoken hereafter, and to say the very truth, this is the more likely, because that this prayer was made a long time after *Schemane Esre*, their prayer containing eighteen thanksgivings, placed in this order, and foisted into their book of Common prayer by *Rabbi Samuel hakkaton*, *Rabbi Samuel* the little, or *Short*, who died before the destruction of the second Temple. This was done with a singular sleight of hand, a little after Christs time, the impulsive cause being very base, the Doctrine of Christ and his followers the Christians being more hated of the Iewes, then they in words were able to expresse; but if I be not deceived, this diminutive *Samuel* composed this prayer in the City *Jasna* against all the Iews that should cleave unto Christ, and against the Romanes, who then had Dominion over the Iews, some forty years after the destruction of the second Temple, at that time when the great Court of the *Sanhedrim* was removed and banished to *Jasna*, If any reader be skilfull in the holy tongue, let him read that book called *Sepher Juchasin*, which is a certain Iewish Chronicle, *pag.* 21. the *Talmud* printed at *Venice* in the Tract *de benedictionibus*, the fourth chapter, and in the Tract *Sanhedrim*, the first chapter, where sufficient is spoken concerning this matter.

After this execratory prayer followes a benediction, and a very serious prayer in the behalf of all godly and honest livers among the people, and all them who out of other Nations have turned to the

Jewish Religion, as also that God would vouchsafe with all speed to build again the City and Temple in their dayes, to make the branch of the root of *David* to flourish, to exalt his horn, that is, to send the Messias without delay, and to restore the Kingdome unto *Israel*.

In the conclusion of these their morning prayers, they beseech God to keep them in peace, and when they pronounce these words, *He that maketh peace in high places, make also peace among all the people of Israel, Amen:* then they go three steps backward, and if any sitting upon an horse or an asse be travelling upon the way, it is necessary also that his horse or asse should likewise go backward so many paces: If it chance they cannot retire backward by reason of the thronging multitude of people in the place, then skipping up, they leap three times into the air, bowing themselves, and bending their heads, now to the right hand, then to the left, signifying thereby, that they beseech God to give them peace in what place soever they are resident: if a Christian chance to be in their presence with a Crucifix or any other image representative of a Deity, then ought not the Jew to bow himself, but to lift his heart unto the Lord. The three steps which they go backward, are done in honour to God himself, for when any one departs from some great Potentate, he commonly for some space goes backward in his congees, blessing his worship, honours him by kissing his hand, and the complementall bowing of his whole body: after the same manner, when the Jews depart the presence of the Almighty, they go backward and salute him face to face, lest he should say, *My people who have made long prayers unto me, are so wearied with the practice, that they shew me their back parts.* The learned Rabbines say, that this retrogradation or going back is used in remembrance of a certain miracle which happened in Mount *Sinai* at that time when God gave them the Law; for the Rabbines in their *Masseches Berachos* upon those words: *When all the people saw the thunders and the lightnings, and the sound of the trumpet, and the mountain burning, the people saw and were afraid, and stood afar off*; dispute and say, that the people through great fear and amazement, was in a moment of time, three miles backward from the mountain *Sinai* The chief Glosse-monger *Rabbi Salomon Jarchi* writes in his glosse upon this Text, that the people kept back twelve miles, of which *David* spoke saying, *The Kings of the Armies did flie, and she that tarried at home divided the spoil*, and then came the good Angels and ministring Spirits, and brought the people back unto the Mountain.

Orach. Chajim.

Tract. Tal. de benedict. c. 1. Exod. 20. 18.

Psal. 68. 13.

When

When they are about to depart the Temple or Synagogue, then they ſpeaking within themſelves, quietly and without the leaſt noiſe, they ſay a certain Prayer, beginning *Alenu leſhabeach*: It is meet that we ſhould praiſe the Lord, who is above all, and in an excellent degree to celebrate him, becauſe he hath created all things, and not made us like unto the reſt of the Nations; likewiſe that he hath not made us as other generations of the World, and hath not appointed us an inheritance like unto theirs, neither is our lot as their lot, neither as the lot of their whole multitude. Here are ſome words omitted in their Books of Common-prayer, and that by the Commandement of the Magiſtrates of *Italy*, where their Books are wont to be, and for the moſt part are at this day imprinted. The things omitted were ſome blaſphemous ſayings againſt our Saviour; which are found expreſſed in the ancient copies, of which I have one which was imprinted at *Auguſta* by a Jewiſh Printer called *Chajim*, in the year of Chriſt 1534. In other copies, inſtead of the words omitted, there is left an empty ſpace about the length of one line, to this end, that the children of the Jews, and others who are ignorant, may be warned to enquire, what ſaying it is that is there omitted, which when they do, ſome relate the words unto them, or otherwiſe write them in the margent of the Book, as I have obſerved them to have practiſed in many of their Prayer books; the words left out are theſe: *Who bend their knee and crouch to that which is vanity and fooliſhneſs, and adore another God who cannot help*: (theſe words they utter againſt Chriſt, wherefore they ſpit upon the earth in the mouthing of them) *But we bend and bow our knees, yea, our whole man to that King, who is King of Kings, to God holy and bleſſed for ever, who ſtretcheth out the heavens, eſtabliſheth the earth, whoſe glory and chair of eſtate is in heaven, and the ſeat of whoſe power is in the higheſt heavens: he only is our God, and there is no other beſides him.* Theſe things thus finiſhed, the Jew, now going out of the Synagogue, ſaith, *O Lord God, lead me by thy juſtice, by reaſon of thoſe that lay wait for me in ſecret, make plain thy way before my face. Preſerve me in my going out and my comming in, from this time forth for evermore.*

They muſt go out of the Synagogue in the poſture of a Crab fiſh, creeping backward through the Gate thereof, and that their back part ſhould not be towards the holy Ark, in which the book of the Law is laid up, to which they ought to exhibit a certain kind of reverence by turning their face thereunto. The Rabbines upon thoſe words of the Prophet *Ezekiel*, *Who have turned their back unto the Temple of the Lord*, have delivered thus much in the Talmud, that a grievous and hea- Ezek 8.14.

vy

vy punishment was inflicted upon the Priests, because in going out of
In Tract. Joma the Temple of the Lord, they turned their back parts towards the ark of the Covenant, wherefore the case standing thus, we ought to depart out of the Temple with all fear and reverence, even as a servant being about to take his leave of his Maister, doth it with a retrograde crowching submission, and submiss lowliness. They must not run out of the Synagogue, lest some might think him that runneth to be weary with praying, and to rejoyce that it is now lawfull for him to depart. They must go out with decurtate steps; for if any one doth this, God numbreth his steps, and gives him a great reward, as it is written:
Job. 14. 16. *Thou hast numbred my steps* &c.

If any in his going forth chance to meet a woman, or a damsel, whether she be one of the Jews or Christians, he ought to shut his eye, and turn away his face from beholding her, he must not afford her the common curtesie of a Complement, lest thereby taking occasion of longer discourse, he should be woed to the entertainment of lustfull motions and evil cogitations.

Orach chajim nu. 91. & seq Concerning the serious manner of praying, they write, that whosoever will pray attentively ought to have his head and heart covered, & to incompass his body with a girdle in the middle, lest his heart by the sight of the secret part should be inveigled with wicked thoughts. He must turn his face towards *Canaan* and the City *Jerusalem*, his feet equally placed upon the Earth, as aboveſaid. He ought to put his hand upon his heart in that manner, that his right hand may rest upon his left, withall bowing his head with great humility: as it is written,
Sam. 3. 41: Psal. 119. 109. *Let us lift up our hearts with our hands unto the Lord in the heavens*: and again, *My life is alwayes in my hand, yet do I not forget thy Law.* In time of prayer none must yawn, belch, or spit; yet if he must spit on necessity, then ought he privately to receive it in his Handkerchiff, and modestly to cast it behind him, or upon his left hand, but not before him, or upon his right, for there stand the Angels invisible, whom if any should beray with this excrement, he should be guilty of an heynous offence. It is not lawfull for any to let a scape in time of Prayer, if he do it against his will, then ought he to suspend the act of praying, until the ill savour thereof be gone. If the wind urge him so much and so vehemently that he must of necessity let fly, then shall he go some four paces aside, set a packing, and instantly thereupon saying, *O Lord of all the earth, thou hast created me full of holes, which I cannot shut up, all our modesty is open, and known unto thee: our life is full of shame, we are nothing but Worms and Maggots.*

Sneesing

Sneesing in time of Prayer, if it come from the parts below, is an ill sign, if from above, a good one. He that beginneth once to pray, must not break off in the middle of his Prayer, yea although the King of Israel should come and salute him, yet he may not answer him: though a Serpent took him by the heel and bit him, yet ought he to continue in his devotions: yet there is a certain dispensation which licenseth a man to give way unto a churlish Oxe, and for fear of him to cease praying til he be gone and past. It is not lawfull for him that prayeth to touch his naked body with his hands, yet may he touch his hands and neck: If in this time he be so necessitated as to scratch his body, he must do it upon the garments. He that prays must move his whole body hither and thither, as it is written: *All my bones shall say, O Lord, who is like unto thee?* The Chanter also of the Synagogue in the time of divine Service ought to pray, standing in some hollow, low, deep place, and to read the Prayer distinctly, and with as loud a voice as he can possible: I have seen with mine eys the Reader fall down upon his knees before the Pulpit, because in that place the earth was level, and not one place lower then another, and to have said Prayers with as shrill a voice as he could have done from an higher seat. These Prayers they pour out of a collected narrow heart, chiefly to this end, that they may obtain the remission of their sins, and that according to the example of *David*, saying: *Out of the depth have I called unto thee, O Lord*: and finally, which is the perfection of all, every one ought to labour with all his strength to answer *Amen*, at the end of every prayer. Hence it is written in the Booke *Tanchuma*, that it was the saying of *Rabbi Jehuda*, that whosoever saith *Amen* in this world, shall bee accounted worthy to say *Amen* in the world to come: hence is that of King *David*: *Blessed be the Lord God of Israel, Amen, Amen*: By which double *Amen*, he notes unto us, that one *Amen* is to be said in this world, another in that which is to come. The wisest among the Jews say, that whosoever shall say *Amen* with great attention, shall bring to pass that thereby their redemption shall appoach with all speed, and suddenly be accomplished. How I pray you? when *Amen* is pronounced after the manner that it ought to be, then God shakes his head and saith, *Wo unto those children, who are banished from their Fathers Table.* And how much comfort is it to a Father thus to be praised of his children? thereupon God begins to think of the deliverance of his people out of their captivity, and that he ought not to do otherwise; for though he hath put and exiled them out of his sight for their sins, yet he suffers with them, and the grief

Psal. 35. 10.

Psal. 130.

Brundf. cap 41.

Alas poor Jew, thou hast never uttered one Amen attentively for the space of 1631 years.

grief of his children, vexeth him at the heart: Upon which *Rabbi Juda* hath this fimily. Even as a Mother having a Daughter who is immodeft and disobedient, who also hath been got with child by some or other, casts her out of her doors for her unchast life, and useth much unmerciful carriage towards her; yet in the hour of child-birth she suffers and laments with her after a wonderful manner: even so God hath sent us into banishment for our sins, yet having compassion he will redeem us when we seriously pray unto him.

It was formerly noted, that they ought every day to run over a whole century of prayers and thanksgivings, and this they very magisterially demonstrate, and that with great subtilty, and after the Cabalistical manner; and first of all out of those words of *Moses*: *Now therefore, O Israel, hear what the Lord God requireth of thee.* Here the Rabbines read not the words according to the original, *Mah schoel*, which is, *what the Lord requires*; but, *Meah schoel*, that is to say, *The Lord requires an hundred*: so that *Moses* intent in this place was no other then if he had said, God every day requires of thee an hundred Prayers. But out of what puddle did these skilfull Fishers, the Cabalists, angle out this exposition? the answer is: First, *Moses* insinuated so much unto us by putting an hundred letters in this very verse: Secondly, it is demonstrate by a secret of the *Kabala*, by which is made a certain transposition of the Letters, to wit, when the first letter of the *Alphabet* is put in the place of the last, and that which is immediatly before the last is put in the place of the second, which kind of change the Cabalists call *Athbasch*, that is, when *Thau*, *Aleph*, *Beth* and *Schin* are mutually changed one for another. So by the benefit of this secret there comes two letters in the place of *Mem* and *He*, which make the word *Mah* above mentioned, which are *Tzade* and *Jod*, which in computation make an hundred. Thirdly, it is read in the Talmud, that *David* appointed these hundred prayers at that time, when there dayly died in Israel an hundred men, for which cause these hundred petitions are dayly to be repeated.

The words in the original are מה שאל quid requirit? *the Rabbins read* מאה שאל centum requirit, *so perverting the text.*

2 Sam. 23. 1. This is also evidently proved out of those words, which we find thus written in the second Book of *Samuel*. *David the son of Ishai saith, even the man who was set up on high, the annointed of the God of Jacob, and the sweet singer of Israel*: The man *Hukam al der hocherboben ist*, for so the Vulgar German renders it; for *Hukam* properly signifies one that is exalted, *Al* high, according then to the Cabalistical mysterious Art, the letters of the word *Al* being *Lamed* and *Ajin* make in number an hundred, and the meaning must be this; the man saith, by whom these hundred laudatory Petitions were erected and instituted. This Interpretation was taken out of the artificial archives of the Jewish Theology, into which no Christian may enter. Many more such shal hereafter be produced, which is the reason that I will trouble the Reader with no more in this place, but proceed to declare the carriage of the Jews at home after their return from the Synagogue.

Esay 1. 15. I will conclude all with the saying of the Prophet *Esay*: *When you shall stretch out your hands, I will hide mine eyes from you, and though you make many Prayers I will not hear, for your hands are full of blood.* Again in another place:

Cap. 59. 2, 3. *Your iniquities have seperated betwixt you and your God, and your sins have hid his face from you, that he will not hear, for your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, and your tongue hath murmured iniquity.*

CHAP.

CHAP. VI.

How the Jewes after morning prayer behave themselves, and prepare themselves to dinner.

BEfore the men returne home from the Synagogue, their wives have ſwept and made the houſe very neat and cleanly, leſt their husbands eies ſhould faſten upon any object which might moleſt and diſturbe them in their pious meditations; becauſe theſe are as yet erected to God, who keeps his reſidence in the higheſt Heavens. Now if every man returning to his own houſe, findes every thing in a decent order, then his underſtanding remains pure, and his mind untroubled; but if he finde the contrary, his underſtanding becomes muddy and perplext. A wife that is honeſt indeed, laies her husband a book upon the table, which is either the Pentateuch, or ſome reprehenſory booke, directing aright our life and converſation, to the end, that thence he may learn the feare of God, and civility of behaviour; and therefore he reads in the ſame an houre at leaſt, before he goes out of doors to performe any other buſineſſe. This the *Cachamim* and wiſe men among the Jewes, conclude from the words of *Solomon* in his Proverbs; ſaying, *The feare of the Lord is the beginning of wiſdome.* Hence teaching us, that in all our actions we undertake, we ought to feare God and learn his word. After the ſame manner might the Rabbines have expounded thoſe words, *Vehaiah Gnekebh Tiſmegnun*, That the Jewes being interpreters, they muſt be rendred thus, *There ſhall be a heale or foot, you ſhall heare it*; and that which followes is this: Before you ſet your heele or foot out of doors, you ſhall learn the law by reading ſomething therein, and hearing what God wils and commands to be done. It is a good work indeed to learn the law, and on the contrary, a great ſinne for any to be negligent in the reading of the ſame. In the time of the firſt Temple, the people of *Jeruſalem* committed many hainous offences; as, Inceſt and Idolatry, yet the Lord did only in a manner know theſe and took notice of them, untill they deſpiſed the law, and would take no more paines to learn

Oruch chaym num. 55.

Deut 7. 12. והיה עקב תשמעון

it. Then the Lord baniſhed them out of his ſight, deſtroied a great number of them, and utterly laid waſte their holy Temple. Hereupon the Lord cried out by *Jeremie* the Prophet, Ier. 9. 12, 13. *Who is wiſe to underſtand this? and to whom the mouth of the Lord hath ſpoken he ſhall declare it. Why doth the Land periſh, and is burnt up like a wilderneſſe, and none paſſeth thorow? And the Lord ſaith, becauſe they have forſaken the law which I ſet before them, and have not obeied my word, neither walked thereafter.* Deu. 29. 24, 25 Againe, it is written in the firſt booke of *Moſes*, *Then ſhall all nations ſay, wherefore hath the Lord done thus unto this land? how fierce is his great wrath? And they ſhall anſwer, becauſe they have forſaken the Covenant of the Lord God of their fathers, which he made with them when he brought them out of the land of Egypt.* Wherefore a religious Jew muſt not preſently after his comming from morning praier, fall to his daily labour and ſervile emploiments, but either retire himſelfe to his owne houſe, or in *Beth Hammedraſch*, or the Schoole dedicated to ſtudy, and there to read and learne ſomewhat out of the Law, which may preſſe him forward to the feare of God, and an honeſt life, and godly converſation with men; that by this meanes that may come to paſſe which the Prophet *David* makes mention Pſal. 84. 7. of, ſaying, *They will goe from ſtrength to ſtrength, and unto the God of Gods appeareth every one of them in Sion.* Which is alſo very well expounded according to the ſagacity of the Jewes, in a little book written concerning the feare of God, in theſe words: They did goe from one ſtudy to another, that they might by learning underſtand the Law.

When they are returned unto their owne houſe, then laying aſide their phylacteries and precatory fardles, they put them into a cheſt. Firſt, unlooſing them of the head, then thoſe of the hand, to the end they may at any time firſt take and bind on theſe of the hand. Some alſo are accuſtomed to put off their garment of remembrance, or their fringed Coat, to which the Ribbands are annexed; yet in my judgement it were more fitting they ſhould weare it continually, that they might not forget the commandements of the Lord, but alwaies fulfill his Law. They who are godly carry it all the day long under a corſelet or cloake, but ſo that the ribbonds may be ſeen of them, that they may bee terrified from committing ſin.

ſin. I once ſaw a crabbed Rabbine of a waiward holineſſe, who was Maſter of the Synagogue, whoſe ribbands hanging at his fringes, hung ſo low downe, that they did even touch his feet: For as ſome deſiring not to be forgetfull of any thing committed to his memory, knits a knot in his girdle, to the end that he looking thereupon, may call to his remembrance what he ought to put in execution. So theſe five knotted fringes in uſe with the Jewes, are as ſo many memorandums to warne them to avoid the by-paths of ſin and iniquity. And hence it comes to paſſe, that all the Jewes are of ſuch a ſanctified converſation, that they fulfill, keep and obſerve every one of Gods commandements.

They alſo accounted it very good for the wholſome to eate ſomething before a man in the morning undertake any buſineſſe: For there are ſixty three diſeaſes of the Gall, which may all be cured by the eating of cruſt, and a mornings draught of the blood of the grape. Who wants wine, he may drink Ale, or a cup of cold water, as *Raſchi* is of an opinion, and ſo ſhall he be fitted to undergo any labour.

They which are honeſt wives indeed, will in the meane time make ready for dinner ſome boiled meate, that their husbands bellies at their return home finding ſuch cleanly proviſion, may not by a long tarrying be occaſioned to a thought that their throats are cut. In that tract of the Talmud about the Sabbath, it is ordained that the Jewes ſhould goe to dinner ſome five houres after day-break, which is about eleven a clock; if any over-ſtay any longer, hee may fall into ſome diſeaſe, by the vehemence whereof he may bee brought upon his knees; for at that time the body expects and requires its naturall nouriſhment, which if it have not, then it feeds upon its owne members: As a Bore in the time of winter is wont to doe; for then if it be not poſſible for him to come by any ſuſtenance, hee by ſucking his owne feete relieves himſelfe. Brandſpiegel, cap. 43.

The wives alſo muſt have an eſpeciall care that they ſerve in the meate thus cleanly dreſt in a cleanly manner; as it is written, *You ſhall not make your ſoules abominable with any creeping thing that creepeth, neither ſhall you make your ſelves unclean with them that you ſhould be defiled thereby; for I am*

Lev. 11. 43, 44. *the Lord your God, you ſhall therefore ſanctifie your ſelves, and you ſhall be holy, for I am holy; neither ſhall you defile your ſelves with any manner of creeping thing that creepeth upon the earth.* This place the profound Rabbines conſtrue in this manner unto us: That they being commanded by God, ought to eate meates artificially cooked, as men, not beaſts are accuſtomed to doe; and that if any one do not eate ſuch viandes, he polluting himſelfe, without fail, becomes unſanctified in the eies of the Lord. The table is to be ſpread with clean linnen, bread in whole loaves pure well baked and not burn'd, is to be ſet thereupon; then Grace muſt be ſaid, and a bleſſing conferred upon the meat to be received. If the good wives of the houſe have any pullen, or other cattell which are to be fed and nouriſhed, they ought firſt to ſerve them, before they preſume to ſit downe to table, as *Rabbi Juda* in the Talmud hath taught and commanded, grounding upon thoſe words: *I will ſend graſſe in thy fields for thy cattell, that thou maieſt eat and bee full.* For there the Law in the firſt place making mention of Cattell, gives us to underſtand, that a man ought firſt to ſhew mercy and care for the ſoule of his beaſt, then to refreſh himſelfe, that in ſo doing, his meat may be wholſome unto him, and he by feeding thereupon may be full. In the book called *Sepher Mitznos Naſchim*, or the booke of womens conditions, it is regiſtred to be the dutie of women, preſently after the ending of morning prayer, to fodder their Cattell yea before they take their children out of bed and put on their clothes; becauſe it is written, *A righteous man regardeth the life of his beaſt; but the tender mercies of the wicked are cruell.* Therefore if the good wife of the houſe doe earely feed her flock, ſhe gaines from thence a name graced with the addition of juſt and honeſt. It is read in the ſame place, that it is good and praiſe-worthy, to breed up young Cattell in the houſe, becauſe the ſtars and celeſtiall planets doe often prognoſticate by their aſpects, ſome misfortune about to happen unto the Maſter or Miſtriſſe of the family. Now if in the mean time the husband or wife have been pious in the diſtribution of almes, and done many good workes of the ſame nature, then the Lord chiefe Chancelour (ſome Angell is hereby underſtood) who is overſeer of the good deeds of men here on earth

In tract. Gittin. c. 3. & 5.

Deut. 11. 15.

Pro. 12. 10.

earth, preſently enroles them in his table-book, by which means they come unto the ſight of the Almighty, unto whom the foreſaid publike notary delivers this petition, *O Lord of the whole univerſe, avert the unfortunate influence of the ſtarres from this man and his family, for they have done theſe and theſe good works.* Then the misfortune ſeiſeth upon ſome wicked perſon or other (for the heaven being a naturall agent, doth of neceſſity keep his courſe) as it is written, *The righteous is delivered out of trouble, and the wicked commeth in his ſtead.* If there be no ungodly ſinner in the houſe, then the influentiall miſchiefe lights upon the head of ſome of his Cattell. This matter is too prolixe, and cannot be comprehended by the ſhallow capacity of many women. Pro. 11. 28.

It is neceſſary that before any preſume to ſet downe to dinner, he ſhould go and unload his belly in ſome ſecret place, that he fall to his victuals with an empty ſtomack and purified body; for if he come to the table with a full ſtomack, he ſhall depart from it with a body ſtuft with diſeaſes. This the Jewiſh Doctors gather out of that verſe, *bring forth the old becauſe of the new*: Hence concluding, that a man ought firſt to empty his ſtomacke of the meat formerly received, before he take in any more. Lev. 26. 10.

It is alſo neceſſary, that a man ſhould waſh his hands before he go to dinner; to this end he ought to have freſh and clean water, not that which is any way troubled; and that is accounted for cleane water, which hath not formerly been transferred to any other uſe; that is accounted uncleane, in which any kind of wine hath been cooled, in the former time, in which cups or drinking glaſſes have been waſhed, or out of which hens or dogs have drunk: Ordinarily the houſhold ſervants waſh firſt, then the Miſtriſſe, and laſt of all the Maſter of the family, that he being cleane every whit, may inſtantly beſtow a bleſſing upon the creatures provided for their daily food and nouriſhment, the form of which I will here after delineate. Furthermore it is a poſition of the Rabbines, that any Maſter of a family being exquiſite in the performance of this ceremony, which is as an uſhering prologue to the filling of his paunch cannot come within the reach of any evill. *Orach. chaym. num. 1571.* *Tract Sotah, cap. 1.*

The hands being waſhed, are to be cleanly wiped: Hence

it is recorded in the Talmud, that *Rabbi Ahbahu* was wont to affirm, that whoſoever eates his bread with wet and undried hands, his fact is no leſſe hainous, then if he had eaten that bread, which by the law was accounted uncleane unto the Iſraelites; as it is written, *So ſhall the children of Iſrael eate their defiled bread among the Gentiles, whither I will caſt them.* In the Originall, the words ſignifying *defiled bread*, are *lachmam Tame*, which comprehend according to the Hebrew *Cabbaliſticall* computation, 168. Which number the letters of theſe three words, *Belo*, *Niggubh*, *Jadaiim*, doe likewiſe ſpecifie; which do ſignify being conſtrued, *without the waſhing of the hands.* So then the *Cabbaliſticall* meaning muſt bee this; *The Iſraelites ſhall eate their bread with unwaſhen hands*; that is, they ſhall eat it defiled. *Rabbi Joſe* ſaith, that whoſoever eates bread with unwaſhen hands, commits as grievous a ſinne as if he had laien with a whore. And this he ſifts out of thoſe words of *Solomon*, *For a whoriſh woman, a man ſhall be brought to a morſell of bread.* This then is ſo ſtrictly obſerved of the Jews both before and after meat, that you ſhal not find one amongſt a million, that is forgetfull or negligent in the performance thereof; yea, ſo curious are they therein, that when they waſh, they will not ſuffer a ring to ſtay on their finger, leſt ſome filth might be ſheltered under the ſame; and the obſervation of drawing off the ring is ſo accurate, that he who in time of waſhing doth not draw it off, is accounted as unclean, as if he had not waſhed at all. It is written in the Talmud, that *Rabbi Akibha* was once for a long time impriſoned by the Gentiles or Chriſtians: To whom *Rabbi Jehoſhua Garſites* brought every day ſo much water as might ſerve for to quench his thirſt and waſh his hands. At a certaine time the keeper of the priſon tooke the water from him, and poured halfe thereof upon the ground; which *Rabbi Akibha* ſeeing, and perceiving that there was not water ſufficient, ſaid unto *Rabbi Jehoſhua*, reach me the water that I may waſh my hands; who replyed, Sir, here is not enough for you to drink. *Rabbi Akibha* anſwers, whoſoever eates meate with unwaſhen hands, is guilty of death: It is better therefore that I ſhould dye by thirſt, then that I ſhould deſpiſe, and ſet nothing by the traditions of my Anceſtours.

Ezek. 4. 13.

שמא לחמם נגוב בלא רחים.

Tract. Sotah. cap. 1. Prov. 26.

Tract. Egubhin. cap. 2.

There

There is alſo another ſtory in the Talmud to this purpoſe. *Rabbi Meir, Rabbi Joſa, Rabbi Juda,* upon a certaine time were travelling togerher, and comming to a certaine Inne, where mine Oſte was a Jew, they required lodging, for the Sabbath drew on, when it is not lawfull for the Jewes to travell. *Rabbi Meir* asked the In-keeper what his name was, who answered and ſaid, his name was *Kiddori.* Whereupon *Rabbi Meir* began to think with himſelfe, that his Oſte muſt needes be a wicked man who had ſuch an ill name, grounding his thoughts upon thoſe words, *ki dor tahphuroth Hemmah, They are a perverſe generation.* Which although the event proved to be true, yet *Rabbi Joſe, and Rabbi Juda* ſo lightly regarded the nomenclation, that they gave him their cloak-bags to lay up untill the Sabbath was paſt. *Rabbi Meir* would not doe the ſame, but went and hid his in the Sepulchre of the mans father that kept the Inne. The dead time of the night being come, the Oſte was warned in a dreame to go and dig in his fathers grave, where he ſhould find a bag full of money. When he was up in the morning he told the dreame to *Rabbi Meir*; who ſaid unto him, that thoſe dreames which were dreamed on the night going before the Sabbath, were nothing to be eſteemed: And then departing with great heed and care, watched the Sepulchre all the Sabbath day, leſt the dreamer ſhould come and take away his money; which the Sabbath once ended he took out of the earth againe. Upon the firſt day of the week the other two did alſo require mine Oſte to deliver their cloak-bags, who conſtantly affirmed that he had them not, and ſtoutly denyed that they left any with him. They invite him to the wine Tavern, hoping that by his friendly uſage to regaine their goods. While they were a drinking, they eſpye ſome peaſe and lentiles ſticking in his beard; from whence they collected, that without all doubt he had eaten ſuch kinde of pulſe that morning to breakfaſt. Whereupon they returning to his wife, required their cloake-bags of her, telling her that her husband commanded them to bee reſtored, by the ſame token hee had eaten lentiles in the morning. The woman knowing it even to bee as they had ſpoken, preſently made delivery, and they held on their journey. The good man returning to his houſe, hearing how

Tract. Iom^a de feſtis, cap. 8

כי דור תהפכות המה. Deut. 32. 20.

matters

matters were carried, beat his wife ſo cruelly, that ſhee ſhortly after departed this life. This ſtory yields us an evident demonſtration, that every one ought to waſh after meate; for if the Oſte had waſhed his hands and wiped his mouth and beard, theſe travellers had not ſpied the ſigne in his beard, by occaſion whereof they recovered their goods; without which they had not had their cloak-bags reſtored, and their Oaſteſſe had not come to this untimely death.

There is another ſtory in the Talmud concerning a Jew, who eate ſwines fleſh becauſe he did not waſh his hands before he ſate downe to table: It runs thus. There was a certaine Jewiſh In-keeper, who received into his houſe, as well Chriſtians as Jewes: Whenſoever any Jewes did turn aſide to lodge with him, he knew them by the waſhing of their hands before meales; and therefore he alwaies ſet the fleſh of clean and choice fatlings before them, even ſuch as in the Law was commanded and appointed to be eaten. But whenſoever any Chriſtians came, he ſet ſwines fleſh before them. It fortuned that upon a time a certaine Jew having more ſtomach then devotion, came unto his houſe, who ſetting down at the table forgot to waſh his hands; whence the Oaſte drawing a profitable argument that hee was a Gentile, ſet ſwines fleſh before him: The Jewes ſtomack being to far removed from his braine, as to enter into conſideration of what he eate, carried headlong with a hunger ſtarved appetite, luſtily invaded with teeth and knife, what was ſet before him, never queſtioning what he crammed his guts withall. Well, dinner being ended, and the reckoning ariſing to a round ſumme, the gueſt queſtions his Hoſt how Beefe came to be at ſo high a rate: To whom hee anſwered, my friend, you have hitherto fed upon ſwines fleſh, and have eaten not a little, which now is very deare. The poore Jew hearing this became very ſore afraid for the commiſſion of ſo hainous an offence, and was forced over and above, to pay an heavy mulct, and undergoe much hard pennance for this his delinquency. All this happened unto him for the neg'ect of waſhing his hands; which may ſerve as a ſufficient warning to every one to have an eſpeciall care to waſh

before

before they ſit downe to meate. This outward curioſity is reprehended by *Iſaiah* the Prophet: *Their feet run unto evill, and are ſwift to ſhed innocent blood: deſtruction and unhappineſſe are in their waies, and the way of peace they have not known; neither is there any judgements in their waies: they have perverted their owne pathes; whoſoever goes through them, knowes not peace.* This is that which St *Matthew* brands them with, Mat. 15. 1, 2, 3. ſaying, *Then came to Jeſus the Scribes and Phariſees which were of Jeruſalem, ſaying, why do thy diſciples tranſgreſſe the tradition of the Elders? for they waſh not their hands when they eat bread. But he anſwered and ſaid unto them, why do you alſo tranſgreſſe the commandement of God by your traditions?* St *Marke* alſo Mark 1. 2, 3, 4. ſaith, *Then gathered together unto him the Phariſees and* (a) *certaine of the Scribes which came from Jeruſalem. And when they ſaw ſome of his diſciples eat with common hands (that is to ſay, unwaſhen) they complained. For the Phariſees and all the Jewes, except they waſh their hands oft, eate not, holding the tradition of the Elders. And when they come from the market, except they waſh, they eate not: And many other things there be, which they have taken upon them to obſerve; as the waſhing of cups and pots, of brazen veſſels, and of beds.*

(a) *Phariſæus* a Phariſee from פרש *paraſch expandere*, for enlarging and laying open their Phylacteries, or from *paraſch exponere, explanare*, becauſe they were expounders of the law, or from the ſame verbe in *Pihel*, ſignifying to ſeparate, either that they ſeparated themſelves to the ſtudy of the law, or from commerce with other people in habit and manner. What their opinions were, the New Teſtament declares to the full. There were ſeven ſorts of them, as the Talmud witneſſeth, Tract. Sota. cap. 3.

1. *Phariſæus Sichemita*, who turned Phariſee for gaine, as the *Sichemites* embraced circumciſion.

2. *Truncatus*, ſo called, becauſe he walked as though he wanted feet, to cauſe the greater opinion of his meditation.

3. *Impingens*, who winked when hee went abroad, to avoid the temptation of beauty, which often made his wit jump with a poſt.

4. *Phariſæus quid debeo facere & faciam illud?* the queſtionary, ſuch was he, Luke 18.

5. *Morturius*, becauſe he wore a hat in form of a deep mortar.

6. *Phariſæus ex amore*, who obeyed God out of meere love.

7. *Phariſæus ex timore*, who obeyed the Law onely for feare of puniſhment. See *Pirke Aboth, Rabbi Moſes, Gerundenſis, Mr Godwin.*

CHAP. VII.

How the Iewes behave themselves in time of eating.

IN the former Chapter it is recorded, that the Master of the family useth commonly to wash the last of all; and that for this reason, that he presently may sit downe at the table and say grace, in so doing, neither speaking word, nor doing any other action between the washing of his hands and blessing of his meate. This they practise, not only that no evill may befall them in time of their repast, but also because their Doctors prove it out of those words of *David*; *Lift up your hands unto the Sanctuary, and praise the Lord.* For from hence these profound Artists have learned two things, the first whereof is this: That the hands in time of washing, are to be lifted up on high, lest the water which is first poured upon, then and thence becomming unclean, sliding downward should pollute the fingers: The second is, that so soon as the hands are washed and sanctified, grace ought presently to be said, and thanks to be given.

Psal. 134. 2.

Orach. chajim. num. 167. 82. 201.

When they are once seated at the table, it is required that some fine bread in whole loaves, and salt also be set thereupon: Then the Master of the family takes a loafe in his hand and cuts it not in the middle, but in some other part in which it is purest and best baked; then instantly setting it aside, laies both his hands upon it, and blesseth it in manner and form following. *Blessed be thou O Lord our God, King of the whole world, who bringeth bread out of the earth.* Then he breaks a bit of it, and putting it into the salt, or into some sort of sauce, if there bee any upon the table, presently eates it, speaking not a word, for if he doe, he is bound to say grace the second time. The piece which he breaks off is of a good quantity, lest he should be accounted for a miserable niggard, who desires to be sparing, where spending is ranked in the place of a good worke and laudable. It is also required, that two or three should sit together at the same table, for otherwise every one must say grace for himselfe. This finished, he takes the bread into his hands the second time, and cuts every

every one there preſent a ſhive of the ſame, laying it on their trencher, that every one may feed thereupon.

In the ſame manner alſo he bleſſeth the wine, eſpecially in thoſe regions where they commonly uſe to drinke it; and where not only the whole number of ten, but three or foure are in company. It is performed in this manner: A cup brim full of wine being preſented, he takes it firſt into both his hands, then holds it in the right hand alone; yet if it bee big and weighty, hee may alſo imploy his left, ſo that hee place it below the right; This done he liſts it up above the table a hands breadth, and faſtning his eyes upon it, raiſing himſelfe a little in way of honour, ſaith, *Bleſſed bee thou O Lord our God, King of the world, who haſt created the fruit of the vine.* Here it is alſo provided, that when many ſit not at the ſame table, every one in particular ought to bleſſe his owne cup; where Ale or water and honey mixed together, are wont to be drunk, they uſe the ſame kind of grace. The richeſt ſort of the Jewes drinkes up the ſanctifyed cup of wine, though they carouſe their cups of Ale after it. They uſe not at any time to give a bleſſing being about to drinke water.

Grace being ended, the Maſter of the family uſeth to repeat the twenty third Pſalme; after which they fall to luſtily, and feed deliciouſly, if they have wherewithall.

He that gives not thankes himſelfe, muſt ſay Amen to him that ſupplies the place. Hereupon it is read in the Talmud, that whoſoever ſaith Amen with an attentive and zealous minde, he is farre more worthy, and of greater eſteem, then hee that ſaith grace before or after meat. The Rabbines illuſtrate this by a ſimile taken from one that writes a letter in another mans name: For as the letter is then confirmed and ratified when it is ſealed and ſigned by the hand of another; ſo they make good and eſtabliſh the bleſſing given upon the meate, who ſay Amen at the ending thereof.

Salt is ſet upon the table in remembrance of their ſacrifices which were wont to be offered in the daies of old; for the table repreſents the Altar, and the meat thereon is compared to the ſacrifice; yea, it is alſo written, *And every oblation of*

Lev.2.13. *thy meate-offering, ſhalt thou ſeaſon with ſalt, neither ſhalt thou ſuffer the ſalt of the Covenant of thy GOD to be lacking from thy meate-offering; with all thine offerings thou ſhalt offer ſalt;* and therefore it is lawfull to want ſalt at the table.

The reaſon why they doe not cut and divide their bread into parcels before they bleſſe it, is, becauſe it is the poſition of their Doctors, that hereby they ſhould offend God; ſeeing it is written, *Ubozeah berech nietz adonai;* which the Jews very handſomely tranſlate, *whoſoever cuts, and gives a bleſſing offends the Lord.* The Hebrew word *Bozeah*, never ſignifying to cut, neither admits it of any ſuch ſignification in this place, neither is it ſo tranſlated in the Germane Pſalter; but only is ſo rendered at the pleaſure of the Rabbines, as wee may read in *Orach chajim*, a little booke tranſlated into the Germane tongue, for the uſe of women and children; in which is briefly ſet down the plat-forme, after which their life ought to bee framed untill the end of their daies. They lay both their hands upon the bread, their fingers being ſtretched out in remembrance of the ten commandements, which God gave concerning the graine, whereof the bread is made. Theſe commandements cannot bee conveniently inſerted into this place, being ſet downe in a place a little before cited.

Pſal.10.3. ובצע ברך נאץ אדני

Secondly, they do it, moved thereunto by ſome ſayings of holy writ; one whereof is this: *He bringeth forth graſſe for the cattell, and green herbes for the ſervice of men, that he may bring bread out of the earth;* Another is this: *The eies of all wait upon the Lord, and thou gaveſt them their meat in due ſeaſon;* the third: *The Lord thy God bringeth thee into a good land, a land of brookes and waters, of fountaines, and deeps that ſpring out of the vallies and hils. A land of wheat and barly, of vines a dfig-trees, and pomegranates, a land of oile olive and honey.* And many other ſayings of the ſame ſort, which in the originall conſiſt onely of ten words, and ſo the uſuall grace alſo conſiſts of ten words onely.

Pſal.104.14. Pſal.145.15. Deut.8.7,8.

In bleſſing the wine foure things are eſpecially to be taken notice of, and had reſpect unto, all which are briefly comprehended in the word *Chamiſchah*, which is as a note of re-

חמשה

membrance for the more eaſie retaining of them. The firſt of the word is *Cheth*, which notes unto us *Chai*, ſignifying new; intimating that the wine ought both to be new, and alſo to be poured out into the bowle from a full tankard. The ſecond letter, *Mem*, ſignifies *Male*, which is as much as full; for the cup ought to be full of wine; as it is written, *O Naphtali, ſatisfied with favour, and full with the bleſſing of the Lord, poſſeſſe thou the weſt and the ſouth.* Hence concluding, that their cup which they bleſſe in this manner, ought to bee full of wine. Deut. 33. 23.

If any drinke out of the foreſaid cup before grace be ſaid, it is to be filled againe out of a freſh and full tankard; if there remaine no wine at all in the tankard, then muſt that which is in the cup bee poured out into a cleane tankard, and from thence into the cup againe, and ſo it paſſeth for currant. The third letter, *Schin*, notes the word *Schetiphah*, which is ablution, intimating that the out-ſide of the cup ought to bee waſhed with cold water. The laſt letter, *He*, notes out the word *Haddacha*, which ſignifies a waſhing, intimating that the inſide of the cup ought alſo to bee waſhed with cold water. That they ought to lift up the cup with both hands from the table, they prove from the words of *David, Lift up your hands unto the Sanctuary, and bleſs the Lord*, a very doctor-like proofe indeed. Pſal. 134. 2.

While they are at their repaſt, every one uſing a modeſt carriage, muſt think with himſelfe, that he is in the preſence of the Lord. As it is ſaid concerning the tithes of the field, *that thou ſhalt eat before the Lord thy God.* Againe, *This is the table that is before the Lord.* Deut. 14. 23. Ezek. 41. 22.

The Maſter of the family muſt ſit a long time at the table, expecting the approach of ſome poore perſon, to whoſe neceſſity he may communicate ſome of his broken meate. This is a good worke, and to be had in honour; for he that feeds the poore ſhall prolong his own daies, as we may read in the Talmud. Of this the Prophet ſpake, ſaying, *Is not this the faſt that I have choſen, that thou deale thy bread to the hungry, and bring the poor that are caſt out, to thine houſe?* No man ought to eate more then will ſuffice nature, as the Rabbines write in the Talmud, ſaying, The poore are alwaies to bee Tract. Beracchos de benedict.

in thine house. Which they construe in this sence; that no man ought to eat unto satiety at any time, even as poor folks are wont to doe, who have not wherewithal to content their crying appetites. Bread is not to bee handled but in a pure and holy manner; for according to the Talmudist, a threefold honour must be given unto it. First, no vessell ought to be set upon it. Secondly, no platter may be underpropped with it. Thirdly, it is not lawfull to throw it after any thing. Hence whosoever contemnes and despiseth bread, shall fall into extreame poverty; as it is written, *He shall wander abroad for bread.* The Talmudists record that there is a certaine Angell set a purpose to observe and take notice of them, who by their negligence and incogitancy, suffer the bread ordained for their nourishment, to fall upon the ground, and to be trodden under foot, whom for their offence he brings to poverty. This Angels name is called *Nabel*, who upon a time watching a man very narrowly, it was his whole desire to make him fall into want and misery; for the accomplishment of which his end, hee hoped that some time hee would leave his bread lying upon the earth, that so it might bee trode upon. It came to passe on a certaine day, that the man sitting in the field, did eate breade upon the greene grasse; which the Angell seeing, confabulates with himselfe: Now at length I shall have my wish; for it is impossible for him to gather up his crums which have fallen among the grasse, but he must of necessity leave them to be trodden under foot. The man when he had done eating, takes a spade, cut away the grasse together with the crums, and casts them both into the sea; whence it came to passe that the fishes came and eat them up, making a meale of them. Thus were the hopes of the Angell made frustrate, and his voice was heard in the aire, saying, woe unto me, foole that I was, that this man hath drawn me from my habitation all in vaine, for I can finde no occasion to punish him.

Tract. Berachos de ben.

Iob 15.23.

Tract. Cholin. cap. 8.

Tract. Taanis de jejunio.

In the mean time while any man is eating and chewing his meate in his mouth, he ought not to speake, according to the Talmud, lest the meat should chance to slide some other way then into his throat, and be choaked by the meanes thereof: Although one sneese at the table, yet he that eateth ought not to say God blesse you.

Orach. chajim num. 170.

These

Theſe wiſe and holy Rabbines write, that *Elias* the Prophet is alwaies preſent at the table, and that every man hath one peculiar Angell waiting over him, who being a daily attendant at the table, notes with what devotion he gives thankes, how his words fall from him, and according to what ſquare he frames his behaviour. If they who are ſet downe to meate, commune of the things contained in the Law of God, then the Angell doth not depart from them, and their meate becomes wholſome unto them; but if they ſpend the time in fooliſh tales, or ſcurrilous relations, then hee leaves the roome, and an evill ſpirit and infortunate ſupplies his place; who, dinner and ſupper being ended, ſtirres up ſtrifes, brawls, blowes and diſeaſes; ſuch men alſo are not ſatisfied though they eate abundance; as it is written, *The righteous eateth to the ſatisfying of his ſoule, but the belly of the wicked ſhall want.* Prov. 13. 25. And becauſe ſuch miniſtring ſpirits, whether good or bad, are alwaies preſent at the table, thence it comes to paſſe, that no Jewes will preſume to caſt the bones and finnes of fiſhes upon one hand or other, or behind his back, leſt hee might touch and offend theſe inviſible creatures. They doe it alſo to this end, that the dogs under the table ſnatching at the bone, ſhould catch them by the ſhinne. In the ſame kind they never ſuffer that any knife ſhould lye upon the back with the edge upward, leſt thoſe angelicall and ſpirituall creatures ſhould bee hurt thereby. Marrow bones are not to bee knockt upon a trencher, for hereby the evill and uncleane Spirits being rouſed up, thinke that the men are gone by the eares together, and ſo comming into the roome, annoy thoſe they find preſent: Some ſmall piece of bread is therefore to be fitted for the receit of the marrow, which is quietly to be picked out of the bone.

In ancient times they were wont to waſh between the eatings of fleſh and fiſh; which at this day they ſeldome practiſe, onely a reſpect is to be had in the opinion of the holy ones, that fleſh and fiſh bee not eaten together, but in a due method one after the other; alwaies provided hee pick his teeth, eate a piece of bread, take a draught of wine; hereby making a difference between the fleſh of fowles and fiſhes.

The

The knife which they uſe to cut fleſh withal they account it as an hainous offence to cut butter or cheeſe, or any thing made with milk, therewith. Milk and fleſh may not be ſet upon the Table at the ſame time neither is it permitted, that the one ſhould touch the other, concerning which they have many ſtatutes and Ordinances; of which in another place.

Every religious man ſitting at the table ought to meditate with himſelfe, how vaine and tranſitory a thing man is; and how great a vanity meat and drinke is; the leaſt part of which remaining in the man, the greateſt portion thereof is caſt out into the draught; as *Martzutra* diſputes upon thoſe words of the Prophet *David*, *For this ſhall every one that is merciſull, pray unto thee in a time when thou maiſt bee heard.* The Iew rendering thoſe words, *legnaeth metzo*, *In that time when the guts are in emptying.* For it is the Rabbines poſition, that he is an honeſt man, who when he eates and drinkes, thinkes withall, that he muſt be forced to evacuate his belly of what it hath received, nature that cleanly huswife willing the ſame; and yet thoſe two words whereon they ground this their aſſertion, ſignifie, *in the time when he may bee found*, that is, *in a fitting time*, and the fitteſt time to finde the Lord, is, when trouble and neceſſity moleſt the juſt. But to return to the matter in hand: The Iew entertaining and feeding upon the foreſaid meditations, muſt remember, that it is altogether requiſite for him to leade a temperate life, and muſt take an eſpeciall care leſt out of a luxurious prodigall humour, hee miſpend his eſtate in ſumptuous banquets, ſeeing a laudable frugality makes many rich.

Tract. de benedict. c. 1. p. 18

Pſal. 32. 6.

עת מצא

If in the time of eating, a cup of wine or beere be preſented to any which is better then ordinary, hee that firſt drinkes thereof, ought to ſay this prayer: *Bleſſed bee thou O Lord our God, Lord of the whole world, who art merciſull and good unto men.*

Likewiſe for meates which are not for the palate of every ruſticke, nor for every daies ſervice: Bleſſed art thou O Lord our God, who haſt created diverſitie of meates. If there bee any fruit upon the table which groweth on a tree; as grapes, figs,

figs, golden apples, olives, cheſnuts, common apples, peares, almonds, acrons, berries, or ſuch like; then he ſaith, *Bleſſed art thou, O God, who haſt created the fruit of the tree*; but if only thoſe which ſprung out of the earth, then hee ſaith, *Bleſſed art thou O God, who haſt created the fruites of the earth.*

Over other diſhes, that neither grow immediately out of the earth, nor yet upon any tree, as cheeſe, butter, fiſh, fleſh, milk and honey, he ſaith, *Bleſſed hee God by whoſe word was created whatſoever was created.* If any take an apple, or ſuch like thing into his hand and bleſſe it, yet before he eate it, if it chance to fall unto the ground, then hee ſaith, *Bleſſed be thou O Name of the majeſty of his Kingdome, from henceforth for evermore.* And this he doth, becauſe he had formerly praied in vaine, and that praier did nothing availe, having named the name of God to no purpoſe, which is an offence very hainous. If the apple fall out of his hand before he have given thankes at all, then hee ſaith, *O Lord teach me thy ſtatutes.* If any have put any meate into his mouth forgetting to give thanks, he muſt keep it in the ſide thereof, untill he have conferred a bleſſing thereupon; then let it deſcend into the kitchin of his ſtomack. In the like manner if he have drunk wine or beere, hee muſt redeem his forgetfulneſſe with an accelerated conſecrating thanksgiving. If the meat in this caſe be unchewed, he muſt take it out of his mouth againe, and ſay a praier over it. Now, it is not lawfull for any one, either to eate or drinke, without prayer and giving of thankes; ſo neither is it permitted that any enjoy a ſweet ſmell or ſavour, without the exhibition of the due ſymptomes of a gratefull minde to God the Creator. If the ſmell in a ſenſe-pleaſing exhalation be evaporated from ſome ſavoury wood at the noſe, frankincenſe, cynnamon, or ſuch like; this pious ejaculation muſt proceed out of the mouth, *Bleſſed be thou O God, which haſt infuſed a ſweet ſavour into trees, bringing forth flowers.* If the odours proceed from fruits, as apples and muſke nuts; then they ought to ſay, *Bleſſed be thou O God, who haſt given ſuch a ſweet ſavour to apples.* Over balſome, or ſweet ſmelling oiles, and noſe-alluring waters, they ſay, *Bleſſed be thou, O God, who createſt ſweet and well-ſmelling oyles.* Over herbes,

Berachos. c. 7. p. 50.

Orach. chajim num. 116.

herbes, *Bleſſed be thou, O God, who haſt created herbes, ſending forth odours, like unto thoſe of ſpices.* If any Iew goe into an Apothecaries ſhop, or any other cloſet, where an army of odours make a forcible entrance in at the two leaved doore of his noſe, he preſently diſgorgeth this thankſgiving; *Bleſſed be thou, O God, who haſt created ſweet ſmelling odours of all ſorts*; what more ſhall we ſay? This their opinion they defend tooth and naile, and this they write: That nothing whatſoever, where oever profered unto us, can bee lawfully enjoyed of us, unleſſe we firſt poure out a thankſgiving to God the Creator of it. Hence it comes to paſſe, that an ungratefull man is called a robber, becauſe he feares not to ſpoile God of his goods and gifts, and that with great injuſtice. This cuſtome of theirs, truly very laudable and no way to be diſcommended, ſo it were uſed without ſuperſtition, and a mind intent upon their Maker: But they alas, in this, as in all other their actions, have more reſpect to the outward Ceremony, then the inward worke, placing all the power and virtue in the bare words, by the repetition of which, they thinke themſelves well apayed.

Tract. Sanhedrin, c. 11. They leave a piece of bread upon the table, which they account ſo religious a worke, that he who neglects the performance thereof, ſhall not inherit the ſmalleſt bleſſing; which the Talmudiſt proves out of thoſe words: *There ſhall none of his meat be left, therefore ſhall no man looke for his goods.* Which is alſo commanded in the ſecond of *Chronicles*; where it is recorded. *Since the people began to bring the offerings into the the houſe of the Lord, we had enough to eate, and have left plenty, for the Lord hath bleſſed his people, and that which is left, is this great ſtore.* *Rabbi Eliezer* ſaith, that a whole loafe muſt not bee left upon the table, leſt the action ſhould ſeeme to have ſome ſavour of Idolatry, as in ancient times, wherein as the Prophet *Iſaiah* ſaith, *that they forſooke the Lord, forgot his holy mountaine, prepared a table for the troope of heaven, and furniſhed the drinke offering unto that number.* Now the table on which this cruſt of bread is uſually left, at this day is not prepared for the ſame end and purpoſe, that it was in Eſaies dayes; for they when they had eaten and were full, then inſtead of giving of thankes, they ſpread a table for the hoaſte of heaven.

Iob 20. 21.

Iſaiah 65. 11.

heaven. But now adaies this little piece of bread is left upon the table, that there may be alwaies ſomething thereupon, which may be the ſubject of bleſſing; for otherwiſe the bread being all devoured, no benediction keeps any further reſidence upon the table.

Before they ſay grace after meat, every one takes his knife and puts it into his ſheath. The impulſive cauſe, is that which is read in the *Gemarah*, that when upon a certaine time, ſome had left their knives upon the table, he who was to ſay grace, when he came to thoſe words, *Build againe thy holy City Jeruſalem, and that quickly in theſe our daies; Bleſſed be thou, O God, who doeſt build againe thy City Jeruſalem*; and hereupon recalling into his remembrance the deſolations of the City and Temple, he became ſo ſorrowfull and melancholy, that he preſently ſnatcht one of the knives, ſtabbing himſelfe to the heart, made a way for the departure of his ſoule. Minhagin p. 6.

It was a cuſtome in the daies of old, that before giving of thanks after meat, the crums of bread ſhould bee ſwept from under the table with a beſome, as alſo to waſh their hands and mouth at the table over a baſon, not over the the top or cover of a furnace, for this was ominous, and that for this reaſon: That their thankſgiving and the name of God therein contained, might bee pronounced out of a pure and ſanctified mouth; but in theſe our daies (the occaſion being their ſloth and idleneſſe) they uſe not to practiſe the foreſaid things, before they ariſe from the table.

When the Jewes have eaten their fils, then the good man of the houſe, ſome one of the Rabbines, or ſome gueſt or ſtranger, if any ſuch bee preſent, ſaies grace after meat. Their thankſgiving is very prolixe and tedious; in which praiſing God, they thank him that he gives meate and drinke to them and all other his creatures, that hee ſuſtaines them through his goodneſſe, that he brought their fathers out of the land of of *Egypt*, and gave them the land of *Canaan* for an inheritance, made a covenant with them, and in giving them the law made a promiſe unto them, that he would for ever keep and defend them. They pray and beſeech him that he would have mercy upon *Sion*, build againe their holy Temple, and reſtore the Kingdome of *David* in theſe their daies; ſend them the Meſſias Grace after meate.

and *Eliah* the Prophet to deliver them out of the houſe of bondage; to preſerve them againſt poverty, that they may not bee forced to beg or borrow of the Chriſtians, who in their repute are men meerely fleſh and blood, poore miſerable mortals and caſt-awaies; who entertaine no commerce with their Maker; who are ſubject to the curſe, and utterly rejected, who ſhall dye and periſh like unto beaſts; when on the contrary, they are a holy nation, the flock and inheritance of God himſelfe. They further pray that God would vouchſafe to fill their hands with all good things, and not ſuffer them to bee aſhamed, but to breake the yoake of the Chriſtians from off their necks, and to bring them backe into their own land; to beſtow a bleſſing upon the houſe wherein they have feaſted, and to enrich the maſter and miſtriſſe thereof, with their children, and all their poſterity, &c. To which things, every one ſaying, Amen, with attentive mindes repeating the words of *David*, *O feare the Lord all yee his ſaints, for they that feare him lacke nothing. The lyons do lack and ſuffer hunger, but they that ſeeke the Lord, ſhall want no manner of thing that is good.* This they ſay with their mouthes ſo empty of meate, that not one crum of bread or piece of fleſh, ſtickes between their teeth, and thoſe words bind them thereunto: *Let my mouth bee filled with thy praiſe and glory all the day long.* Prayers are alwaies to bee ſaid in that place where dinner or ſupper is eaten. Hence the *Cabbaliſts* write, that whoſoever praies not in that place where any banquet is celebrated, ſhall never come unto the grave, becauſe they ſhall dye ſuch a death, which is never accompanied with any buriall; as, hanging, drowning, or ſuch like. There was once a time when a certaine godly and religious Jew being in the field, refreſhed and filled with wholſome meates, forgot to give thankes. When hee had been long abſent from the foreſaid place, and at length remembring he had offended in not ſaying grace; having another in his company, he ſaid unto him, that hee muſt of neceſſity returne to that place where hee had formerly taken meate, becauſe hee had left a precious toole there. Which when he had done, and praied, and given thanks, God ſhewed this miracle.

Pſal. 34. 9, 10.

Pſal. 71. 7.

Orach. chajim. num. 184.

He created a golden dove which the Jew had beſtowed on him,

him, as a reward of his honeſty and piety, in obſerving the precepts of the Talmud with ſo great diligence. This was a miracle indeed in that place, but it had been none at all in *Paphlagonia*, although the dove being throughly roſted, had flown into his mouth. Without all doubt this miracle was done neare unto the Indian mines: For who will be ſo ſtupid, as not to believe that this dove flying from thence, and being wearied in flight, alighted here to reſt her ſelfe.

The *Chachamim* and Doctors command, that a man ſhould not make many banquets in one week, leſt he ſhould ſo carry himſelfe that every day thereof might bee accounted for an holy day; as ſome doe, who mutually inviting one another, ſay, to day you ſhall feaſt with me, ſo will I to morrow with you, &c. for the whole weeke. Of ſuch men the *Cabbaliſts* writing, ſay, that at ſuch banquets, an evill ſpirit called *Samael*, feaſts himſelfe, together with others of his ſociety, inciting the gueſts to many grand offences. *Rabbi Levi* in the behalfe of *Rabbi Abhen*, in the name of *Rabbi Joſhua*, ſaith, that the bellies of all thoſe that keep ſuch revellings, eating and drinking, ſporting and feaſting every week, do burſt aſunder the third after they are dead and laid in their graves, and the dung of their intrals is poured upon their faces; as it is written, *I will ſprinkle the dung of your feaſts upon your faces.* Which once come to paſſe, the Devils come and jeare them, ſaying; now devour that which even now thou gormandiſedſt. And here I will leave them, and proceed to a further declaration of their carriage, after they riſe from the table.

lib. Reſchis chochma c. 5. p. 64.

CHAP. VIII.

Of their evening prayer, and their manner of going to bed.

IN great Cities where the Jewes have Schools or Synagogues, the *beater of the Schoole* ( ) who is the ſame with a Sexton in other places, going about unto their houſes about five a clock in the afternoon, knocks at their doores with an hammer, thereby giving them notice that they ought to make haſt to evening prayer.

So ſoon as they come into the Synagogue, they ſet them down, and huddle up a certaine praier, by reaſon of the firſt word therein, called *Aſchre* (*b*) which in Engliſh ſignifies *Bleſſednesse*, which is taken out of the eighty fourth Pſalme, and the firſt verſe, which begins with this fore-mentioned word; The prayer runs thus. *Bleſſed are they that dwell in thine houſe, for they will alwaies be praiſing thee*, Selah. (*c*) In theſe words boaſting of their diligence in frequenting the houſe of the Lord) *Happy are the people that be in ſuch a caſe; yea bleſſed are the people that have the Lord for their God. I will magnifie thee, O Lord my King; I wil praiſe thy name for ever and ever*, &c. unto the end of the Pſalme. This prayer is in ſo great eſteem among them, that they write, that whoſoever ſaith it three times a day, ſhall have his portion in eternall life.

Minhag. p. 6. *Orach. chajim. num.* 232.

(*a*) ſo called, becauſe by knocking at their doores, he warns them to come to prayers.

(*b*) אשר from ישר *rectum eſſe*, for only the righteous man is bleſſed. Pſal. 145. 15. 145. 1.

(*c*) *Selah.* This word according to *Schindler*, hath neither any regular forme of a *Noun*, nor ſignification, but onely ſerves for muſick and melody, and as an enchlicke, makes up the harmony. A word without ſence; but the root of it, according to *Rabbi David*, is סלה which ſignifies to exalt or elevate; ſo that *Selah* muſt be as much as a note of elevation and lifting up of the voice in ſuch or ſuch a place. Of this opinion is *Mercerus*; and therefore it is not found in any place but in the Pſalms, and Song of *Habbakkuk*. *Kimchi* ſaith, it lifts us to a conſideration of things written.

Then the Chanter riſing up, ſings halfe of that holy prayer, which they call *Kaddiſch*; after that the whole Synagogue joines in the repetition of the eighteen laudatory petitions, of which we made mention in their morning prayer. Which done and finiſhed, the Chanter comming for his chaire or pulpit, ſo called by the Chriſtians, fals downe upon his knees before the Arke, and leanes his head upon his left hand, which all the people doe likewiſe, and bowing their head towards the left

left ſide, and covering their face, with their whole heart (for the heart lies upon the left ſide, and ſo the head and heart are joined in ſuch a poſition) they in a moſt devout manner pronounce the words following: *O mercifull and gracious GOD, I have ſinned in thy ſight, but thou art full of mercy. Have mercy therefore upon mee, and receive my prayer, which proceedeth out of unfained lips. Rebuke mee not O Lord, in thy fury, neither chaſten mee in thy heavy diſpleaſure.* Pſal. 6. They moreover repeate the ſixt Pſalme from the beginning to the end, with their heads covered and bended towards the earth.

The Chanter fals downe upon his knees before the Arke, in imitation of *Joſhua*; of whom it is written, *That hee rent his clothes, and fell to the earth upon his face before the Arke of the Lord, untill the eventide, he and the elders of Iſrael, and put duſt upon their heads.* Ioſ. 7. 6.

The reaſon why they cover their faces, is this: In ancient times when they had a large and ſpacious Temple, they came thither to confeſſe their ſins, every one ſtood from another by the ſpace of four els, leſt his neighbour ſhould heare his confeſſion. In theſe daies therefore they cover their faces for the ſame end and purpoſe.

They leane their head upon their left hand, moved hereunto by that which is written: *His left hand is under my head, and his right hand doth embrace me.* Cant. 2. 6. And moreover, becauſe *Iſaac* being about to bee ſacrificed, lay upon his left ſide. But to returne to the point in hand. They ſuddenly riſe up againe, and their Chanter ſaies, Wee are ignorant, O Lord, what other thing to put in practiſe, but only to lift up our eyes unto thee; as though they would ſay, Wee have worſhipped thee O God, ſitting and ſtanding being humble and lifted up, kneeling, and with an erected poſture; not knowing what more is required of us; yet wee will once againe lift up our eies unto thee.

Hitherto they only have ſung their prayer called *Kaddiſch*, which finiſhed, their evening prayer is ended.

Now indeed it were very laudable, if after this evening ſacrifice of prayer and thankſgiving, returning to their owne houſes, they did immediately fall to ſupper; and that ended, againe

againe to aſſemble themſelves into the Synagogue for the performance of their nocturnall devotions. But this practiſe is diſapproved by the Rabbines, as a thing very inconvenient, ſeeing many may be drunke, and ſo forget their duty of prayer; therefore they have decreed, that preſently after the evening prayer be ended, that accuſtomed, to be ſaid in the beginning of the night, ſhould alſo be finiſhed. Yet notwithſtanding, they make ſome ſmall ſtay between *Minhah and Maarib*, that is to ſay, between their evening and nightly prayers, to the end the one may be differenced from the other.

They have one quaint cuſtome concerning the reconcilement of them that are at ſtrife one with another, and that in time of prayers. For if two be at ods, and the one cannot bring the other with him into the Synagogue: That a reconcilemet may be made, he ſteps unto the book, out of which the Chanter ſings or ſaies their common prayers, ſhuts it, and giving it a clap with his hand, ſaith, *I conclude and put a period to this exerciſe*; which is all one as if he ſhould ſay, I locke and ſeale up this order of praying, interdicting the ſame, untill an agreement be made between me and mine adverſary. And from that time forward, untill his deſire bee accompliſhed, it is not lawfull for them to ſay any more prayers in the Synagogue. Thence it often fals out, that they retune home without any praying; yet if the one party bee wayward and refractory, there happens many times a ſurceaſe and intermiſſion of this duty of prayer, for ſome whole dayes together.

Among many others, they have a prayer, that God would vouchſafe to deliver them from the Chriſtians and bring them back againe to their owne land: This prayer begins, *Baruch Jehovah*, O bleſſed God our Lord, help us, gather together and deliver us from the Gentiles, that we profeſſing thy holy Name, may make our boaſt of thy praiſe. All the people which thou haſt created ſhall come and worſhip thee, fall down before thee, and ſing praiſes unto thy name. Our eyes ſhall ſee it, our heart ſhall rejoice, our ſoul ſhall be joyfull in thy ſtrength, when it ſhall be ſaid in *Sion*, The Lord doth reign, God is King, he doth rule, and ſhall beare rule for evermore; for thine is thy Kingdome, *&c.*

But

But alas poore ſilly Jew, in vaine thou gapeſt after (with a greedy expectation) this thy rejoicing, ſeeing he is come ſome ſixteen hundred years agoe, whom thou as yet waites for, and expects to bring thee joy and conſolation.

Furthermore, they ſay one petition more, formerly mentioned in their morning prayer: in which, they entreat God to revenge their cauſe againſt all the Chriſtians in generall; but in a more eſpeciall manner, againſt their Magiſtrates. If any loſt a father in that yeare, he is tied all the yeare long to ſay that praier, called *Kaddiſch* the leſſe, by the mediation of which, his father ſhall be delivered out of purgatory; of which (God willing) more hereafter.

When they go out of the Synagogue, then muſt they repeat thoſe ſentences formerly mentioned in the fifth Chapter. And in this place againe they exerciſe many prolix diſputes about that prayer, beginning, *Schema Iſrael, Heare O Iſrael, the Lord thy God is one God*, queſtioning the manner how, the time when, the place where this prayer ſhould bee ſaid and repeated. All which to avoid prolixity, I willingly omit. Tal. & R. Alphes. Tract Berachos. c. 1.

At dinner and ſupper their carriage is the ſame. When they goe to bed, they muſt firſt draw off the left foot ſhooe, then the right. They put off their ſhirts lying in bed, and covered with clothes, leſt the beams and wals of the houſe, ſhould behold their unſeemly nakedneſſe. And this is the cauſe that they never uſe to empty their bladder in their bed-chamber, their clothes being off, the very act becomming a ſhamefull diſgrace unto them, and the conſequent of ſuch impudence, being a fearfull lapſe into an extream poverty; a conſideration alſo had, that it is one of thoſe things God hateth. Whoſoever ſaies that prayer, *Schema Iſrael, Heare O Iſrael* &c. muſt endeavour inſtantly upon the finiſhing of the ſame, to fal aſleep, and take an eſpeciall care, that he ſpeake nothing after it; as it is written, *Commune with your own heart upon your bed, and be ſtill*, Selah. If ſleepe will not preſently attempt to cloſe up his eyes he muſt not ceaſe to repeate the ſaid prayer untill the approach thereof tongue-tye his devotions; for in ſo doing, his reſt ſhall bee ſweet and delightfull unto his wearied body, his ſleep comfortable and reſtorative. *Oraeh. chaſim num.* 235. Pſal. 4. 4.

The bed wherein the man and wife are to make their repose, is to bee furnished with cleane sheets without spot or blemish; for it may come to passe, that the man may meditate upon some thing which he hath learned, and also committed to memory by reading the Scriptures whilst it was yet day; yea both man and woman may joyne in prayer to the Almighty, that they may beget children which will bee obedient to their command; and a hainous offence it is, to foster such meditations, to poure out such prayers upon a defiled couch.

Tract Taanis de jejunio.

It is written in the Talmud, that the Schoolars of *Rabbi Sira*, upon a time demanding the reason why hee lived so long, his answer was, that hee never learned, named; nay, which is more, did not at any time thinke of the Name of God, in an uncleane place. Their bed is commonly so scituated, that their head lies toward the South, their feet toward the north. The reason is, by this meanes it comes to passe, they beget many male children, as it is proved out of the Talmud, *Rabbi Alphes*, and the Psalmes of *David*. The North, as also the Northern wind, is called in the Hebrew *Tzaphon* (*a*) and it is written in the 17 Psalme, *Utzphoneca temalle bitnam* (*b*) which the Rabbines render, *The North wind shall fill their bellies, and they shall have children at their desire.* The interpretation indeed is agreeable to the words of the Text: And though the Rabbines know, that the sense or glosse which they put upon them, is not proper and correspondent; yet it is doctor-like in their esteem, to put such subtile interpretations upon the severall parcels of holy writ. And now because this demonstration was deprehended to bee of small force; therefore a philosophicall Rabbine, or a Rabbinicall Philosopher, call him what you please, in his booke entituled *Reschis chochmah*, *The beginning of wisedome*, hath otherwise expounded it; which exposition it is not needfull here to enroll.

Tract. Berachos. c. 1.

(*a*) צפון *Tzaphon* from צפן *abscondere* to hide, because the northern pole is his hid from them that dwel in *Iudæa*.

(*b*) וצפונך בטנם תמלא which our English renders, thou fillest their bellies with thy hid treasure: Yet however the word primarily signifies the north winde *num.* 240. *Brandspiel.* cap. 38.

Moreover, the Jewes have bed-chamber Ethicks: The first and chiefe point handled therein, is, how the man ought to behave himselfe towards his wife when they are in bed together, which is there most subtilly disputed and handled, as they are perswaded. Which for the reverence I bear to a chaste and

and circumciſed eare, I will neither ſay it is laudable, nor ſhall my pen expoſe it to the offence of chaſte, or the temptation of looſe livers. If any luſtfull monkey have ſome itching deſire to read ſuch baudy morals, let him peruſe the booke called *Orach Chajim*. As for me, my modeſty ſhall bridle it, and leaving the Jew in the bed with his wife, ſuffering him to take his reſt, we will proceed to a further narration of their ſanctity and holineſſe.

CHAP. IX.

How the Jewes doe ceaſe from their labours every Munday and Thurſday.

IT is regiſtred in the Talmud, as alſo in the writings of *Rabbi Alphes*, that *Ezra* the Prophet did command the Jewes in that time when they were in captivity at *Babylon*, to obſerve theſe ten things. Tract. Rabba Kama, cap. 7.

Firſt, that upon the Sabbath day;

Secondly, that upon every Munday and Thurſday in every week they ſhould repaire to the Synagogue, and read ſome certaine Chapters or Sections out of the booke of the law, and that publikely, ſome peculiar Ceremonies, and a more then vulgar holineſſe being conjoyned with the practiſe of the ſame.

Thirdly, that upon every Munday and Tueſday they ſhould ſit in judgment, deciding the cauſes betwixt man and man, that according to the rule of juſtice, every one may have his owne.

Fourthly, that upon Thurſday they ſhould waſh all uncleane clothes and veſſels, ſweepe the houſe, and make every corner thereof very handſome, in honour of the holy Sabbath.

Fifthly, that every Thurſday the men ſhould eat leekes.

Sixthly that the women riſing early in the morning, ſhould bake their bread, to the end that they may have in readineſſe a morſell to relieve the poor when he commeth to their doore.

Seventhly, that the women ſhould weare a vaile or maske for modeſties ſake.

Eighthly, that the women entring into the bath, ought to combe their haire in an accurate manner, even ſo that one hair may be parted from another.

Ninthly, that it ſhall bee lawfull for all Chapmen and Merchants travelling from Faire to Faire to ſell their wares; that by this meanes the women may furniſh themſelves with all things of fragrant ſmell, and gay attire, both for the better celebration of the Sabbath, and for the pleaſing of their husbands.

Laſtly, that thoſe who were troubled in the night time with the efflux of ſeed out of their genitals, and ſo became uncleane, ſhould purge themſelves by waſhing.

Hence it appeares, that although the Prophets who were before *Ezra's* time, did inſtitute and ordaine, that the people ſhould every Sabbath day, be taught out of the Law of *Moſes*; yet was it meet that *Ezra* (to incite and prick Israel forwards to a higher degree of godlineſſe) ſhould enact it for a perpetuall decree, that three daies in any weeke, ſhould not paſſe but in one of them ſome thing ſhould be rehearſed out of the Law of *Moſes*, by which the people being auditors, might receive inſtruction. This Edict of *Ezra*, his learned ſucceſſors did teach and expound, and alſo ratifie and confirme out of
Exod. 15. 22. thoſe words in *Exodus*, *They went out into the wilderneſſe of Sur, and they went three daies and found no water.* By water in this place, underſtanding the Law, becauſe it is called by the
Iſaiah 55. 1. name of water by the Prophet, *Hoe every one that thirſteth, come yee to the waters, and he that hath no money, come yee, buy and eate, yea, come, buy wine and milke without money and without price*; that is to ſay, Come ye unto the Law and word of God. Without which when they had walked three dayes in the deſart, they divided the weeke in ſuch a manner, that once in three dayes they ought alwaies to heare and learne ſomewhat out of the law. This cuſtome is alſo practiſed upon Mundayes and Thurſdayes in remembrance of *Moſes*, who upon Thurſdaies went up into Mount *Sinai*, brought from thence the two Tables of the Law made of Cedar; intreated a pardon for the ſinne of the Jewes in making the golden calfe; and upon

upon Munday came downe from the Mount againe. Hereupon alſo thoſe which are moſt puritanically ſtraight-laced among the Jewes at this day uſe to faſt upon Mundayes and Fridayes; as that Phariſee did in the time of our Saviour, boaſting thereof in this ſupercilious manner, *I give thee thanks O God, that I am not as other men are, extortioners, unjuſt, adulterers, nor as this Publican; I faſt twice a weeke, and pay tithes of all that I have.*

Thirdly, it is neceſſary that upon theſe daies a ſingular care be had of hearing and meditating the word of God, in reſpect that they are dayes appointed for judicature. Hence alſo it is, that the halfe of them to this very day are feſtivall among the Jewes: For in the mornings of them, they repaire very timely unto the Synagogue, where beſides their ordinary prayers they ſing or ſay many other which are extant in their Minhagin, and their manuals of prayer. Moreover, they are wont to boaſt in a very ſwaggering ſtile of their taking out and putting in the booke of the Law into the Arke; of which more anon.

Concerning their uſuall prayers upon theſe dayes, they add one more then ordinary to thoſe in the morning, beginning, *Vehu racham*, to which they attribute great vertue and ſtrange operations; hidden ones ſurely, for they have not made their appearance for one thouſand ſix hundred and odd yeares. This they uſe to ſay ſtanding, and that with great devotion. There is a certaine ſtory very pat to this purpoſe. When the Jewes were baniſhed out of Jeruſalem by *Titus Veſpaſian* the Roman Emperour: The Emperour commanded that three ſhips filled with Jewes ſhould be ſet to ſloat upon the ſea, having neither maſt nor ſailes. This his command being put in execution, the ſhips being toſt with a moſt violent tempeſt, were parted aſunder, and caſt upon the ſhore of three divers countries; the names whereof, were *Lovanda*, *Arlado*, and *Burdeli*, which are now worne out of remembrance. All the Jewes in one of thoſe ſhips, were very courteouſly entertained by the Lord of that country in which they landed, who in a moſt bountifull manner gave them land to till, and Vineyards. After his death, there aroſe another King, who handled and vexed the Jewes moſt inhumanely, even as *Pharaoh* did their Anceſtours,

ceſtours, ſaying unto them, that he would try whether they were true Jewes or not after the ſame manner that *Nebuchadnezzar* tryed *Hananias*, *Miſael*, and *Azarias*, and if you can walke without hurt in the middle of the fiery furnace, as they did, then will I confeſſe that you are true Jewes indeed. To whom the Jewes made anſwer, entreating him that he would doe unto them, as *Nebuchadnezzar* did to the three former; which was, to grant them three dayes reſpite, that they might pray unto God to deliver them. Which when he had granted, two brothers called *Joſeph* and *Benjamin*, and their Couzen *Samuel*, came together to conſult what was beſt to be done, who determined neither to eat or drinke for three dayes together. Which while they put in practiſe, every one having a ſeverall prayer, which they joined in one, and repeated it without intermiſſion night and day untill their allotted time was ended. In the morning of the third day, one of them ſaid he had dreamed that he heard one read a verſe out of the Bible, in which *Ki* was twice, and *Lo* three times reiterated; but what it meant, or where it was, he was altogether ignorant. Then anſwered one of the other two, and ſaid, this verſe will be a helpe and comfort unto thee; for hereby is ſignified, that God will ſend thee help from heaven; and it is written in the forty third chapter of *Iſaiah*, and the ſecond verſe, the words wherof are theſe; *Ki, when thou paſſeſt through the waters I will be with thee, and through the rivers they ſhall* Lo *not overflow thee.* Ki, *when thou walkeſt through the fire, thou ſhalt* Lo, *not bee burnt*, Lo *neither ſhall it the flame kindle upon thee.* Upon the third day a huge fire was provided earely in the morning, an immenſe number of people flocking to the execution, who were very deſirous to be preſent at the burning. The congregation being compleate, theſe three men did commend their bodies to the mercy of the fire ſinging and praying untill all the wood being conſumed, they came out of the fire without the leaſt touch thereof.

This miracle the foreſaid men divulged in what place ſoever they came; whereupon it was ordained and commanded that this prayer ſhould bee ſaid every Munday and Thursday morning in every Synagogue, and place of publike prayer; which the Jewes obſerve and keepe unto this very day, hoping, that by

by the powet of this prayer, they ſhall be delivered from their long continued captivity, and tedious exile. But alas, their hopes will be fruſtrate, ſo long as they deſpiſe and ſet at nought the Saviour of their ſoules, Chriſt Jeſus, and perſevere in their horrible ſuperſtition. This Fable is here related more at large, then it is by *Antonius Margarita* out of the booke *Colbo*.

The prayer beginning *Vehu racham*, ſo much eſteemed of them, is written in the forme following, *He is mercifull, forgiving iniquity, and not deſtroying the ſinner. He oftentimes turns his anger from us, and ſuffers not his fury to ariſe. O God I beſeech thee take not thy mercy from me, let thy meekneſſe and truth alwaies preſerve me. Help us O God, our God, and gather us from among the Gentiles*, &c. In briefe, the ſum of this prayer is this: They beg of God that hee would vouchſafe to pardon their ſinnes, take pity upon the deſolations of their City and Temple, to gather them from the foure corners of the earth, and never ſuffer his inheritance to bee aſhamed. In this prayer they are alſo mindefull of us Chriſtians, againſt whom they thus petition, *O God, how long ſhall thy ſtrength remaine in captivity; and thy beauty in thy enemies hand? O Lord God, ſtirre up thy ſtrength, and revenge us upon all our enemies, ſo ſhall their might be turned into weakneſſe, and they ſhall be aſhamed and periſh.* Theſe laſt words are in many Copies left out, by reaſon of an injunction laide upon the Printers by the Chriſtian Magiſtrate, an empty ſpace being left, that they may either write them, or elſe inquire what is wanting. Theſe things thus finiſhed, they fall the ſecond time upon their faces, and ſaying many other prayers (as was declared in the former Chapter;) they beſeech God that hee would remove his anger farre from them, and not deliver them into the hands of their enemies, but being mindefull of the Covenant that hee made with their fathers, would make their ſeed like unto the ſtarres of Heaven for multitude.

After that they have for ſuch a ſpace, either kneeling or ſtanding poured out their ſouls in prayer unto God; then followes the narration of that pompe and ſtate which they exhibite to the booke of the Law; they reade weekly Lectures out of it, according

according as they were enjoyned by *Ezra* the ſcribe: The manner followeth. In every Synagogue they have the booke of the Law, to wit, the Pentateuch, written in long ſchroles of parchment ſewed together; at the ends thereof are faſtned certaine pieces of wood, for the ſafer keeping, and more eaſie carriage of the booke of the Law.

This book is kept in a certaine Arke or Cheſt, ſtanding continually againſt ſome wall of the Synagogue. Before the Ark is a little doore, and before it a hanging made by the Art of the embroiderer. This is of divers ſorts, and the more ſolemnn the feſtivall is, the richer are the hangings: Thoſe are had in greateſt eſteeme with them, whoſe outſide is adorned and wrought with the ſhapes of divers birds; for ſuch were alwaies an ornament upon the old Arke of the Covenant.

The booke is alwaies wrapt up in a linnen cloth; in which are characteriſed ſome Hebrew words, and divers names. That which is the moſt outward of all, is oftentimes a linnen cloth much like unto a little coat or cloake made of ſilke, but ſometimes of pure gold, upon which they hang ſome ſilver plates faſtned to a golden chaine, in which is written *Kether thorah*, that is to ſay, the crowne of the Law; or *Kodeſch adonai*, holineſſe to the Lord. Then the ſexton goes about and cries, who will buy *Gelilah etz chajim*? which is a certaine kinde of office, which any ſupplying, is licenced to toſſe over the booke of the Law by a ſerious reviſall: Which office is granted unto him who will give the moſt money for it, which is put into the poore mans box, and cheſted up for their releſe.

Thoſe pieces of wood, by the helpe whereof the booke of the Law is carryed up and downe, are called by them *etz chajim* the wood of life; to which that ſentence of *Solomon* was Godfather; *Wiſdome is the tree of life to them that lay hold on it. Gelilah* ſignifies a folding, intimating what things may be obſerved in the folding and unfolding of the book.

Pro. 3. 18.

Orach chajim num 135.

When the Chanter takes this holy booke out of the Arke, then he goes into the pulpit, where he reads out of the ſame, theſe words following. *It came to paſſe, when the Arke was ſet forth, that Moſes ſaid, Riſe up, O Lord, and let thine*

Num. 10. 35.

enemies

enemies be ſcattered, and let them that hate thee flee before thee. Againe, *Many people ſhall goe and ſay, come yee and let us goe up to the mountaine of the Lord, to the houſe of the God of Jacob, and he will teach us of his waies, and we will walke in his pathes, for out of Sion ſhall goe forth the Law, and the word of the Lord from Jeruſalem.* The Chanter when he begins to ſing, laying the book upon his arme, ſaith, *O praiſe the Lord with me, and let us magnifie his name together.* To which the whole congregation makes this anſwer; *O magnifie the Lord our God, and fall down before his footſtool, for he is holy. O magnifie the Lord our God, and worſhip him upon his holy hill; for the Lord our God is holy.* Directly above that four ſquare ſtructure, is placed a certain table covered with a ſilken Carpet, upon which the *Chaſan* or Chanter laies down the book of the Law: Then comes he who is to purchaſe the Office of *Gelilah* with his money, taking away and deveſting the booke, of its formerly inwrapping garments: which finiſhed, the *Chaſan*, and the other who was to buy his place, calling one out of the whole congregation, and commanding his perſonall appearance in his fathers name, and his own; he approaching the preſence, ſeats himſelfe in the middle, kiſſes the book, not upon the bare leaves of the ſame, for this were an hainous offence, but through the ſwadling cloutes thereof; and graſping the cover thereof, laies with a loud voice; *praiſe the Lord* &c. *Bleſſed be thou O God who haſt choſen us unto thy ſelfe before all other nations of the earth, and haſt given us thy Law. Bleſſed be thou O God the Law giver.* Now the Jew perſwades himſelfe that his lot is fallen unto him in a fair ground, ſeeing he hath ſeen and handled the tree of life, and therefore becomes bleſſed above all other people.

Iſaiah 2. 3.

Pſal. 34. 3.

Pſal. 99. 5, 9.

In the next place the miniſter reades a chapter or ſection out of the Bible which ended, he who was formerly ſummoned to appeare, takes the book the ſecond time and kiſſeth it, ſaying, *Bleſſed be thou O God who haſt given us the very law*, and implanted unto us eternall life. Bleſſed be thou the Law-giver. After this, two more are ſucceſſively called, whoſe behaviour is ſquared according to the platforme of the formers carriage. He that came firſt in, goes out by another doore then that which afforded him entrance. After theſe another is cited, who ought to have a well brawned arme; for hee muſt lift up

the book at armes end, and turning round, muſt expoſe it to the view of every ſpectator, the whole congregation in the mean ſeaſon, bellowing out, *This is the law which Moſes gave to the Iſraelites.* This Office is named *Hagbahah*, and is ſold to him for money, who bids moſt. While the match is in making, thoſe brawling ſcolds, the women, preſſe into the Synagogue with a great deale of quarrelling and much oppoſition, every one ſtriving to gain a place in ſome window or other, where they may be bleſſed with the ſight of ſuch an holy booke, thinking to reape ſome pleaſure by the ſole beholding of it, ſeeing their lips cannot bee allowed to ſecond their husbands in billing of it.

The women have a peculiar Synagogue of their owne, differenced from that of their husbands, with latticed and croſsbarred windowes: Concerning which, much is ſpoken in the Talmud, and an evident demonſtration thereof is given by the Prophet *Zachary*, in theſe words; *The land ſhall mourne, every family apart, the family of the houſe of David apart, and their wives apart, the family of the houſe of Nathan apart, and their wives apart: The family of the houſe of Levi apart, and their wives apart: The family of Shimei apart, and their wives apart: All the families that remaine, every family apart, and their wives apart.* Whence they conclude, that the men and women are not to come into the ſame Sinagogue in the time of divine ſervice: and that for modeſty and honeſties ſake, ſeeing not only women, but men likewiſe, are apt and inclineable to fall into divers luſtfull cogitations, when they are in the ſame place together. If the Jew who reades the Law, chance to ſtumble and let the booke fall out of his hand, he is bound to faſt, and all the reſt alſo for a long time together, ſeeing this accident preſageth ſome great calamity to come upon them.

Trac. Sucha. de Sab. conſtru. cap. ult. Zach. 12. 12, 13

At length come they who have purchaſed the *Gelilah*, and *etz chajim*, the one of them touching the wooden cover of the booke, folding it up, (great experience is required in this caſe) the other adminiſters the linnen clothes, in which it ought to be inwrapped, and its ſilver-twiſted coat involving all the reſt.

Then comes every one in the Synagogue, both young and old, and kiſſes the booke, touching it only with two fingers, with

with which they afterwards handle their face; which action reliſhing of a ſupreme ſanctity, is held for a ſoveraigne medicine againſt blindneſſe, and all diſeaſes incident to the eie.

While the booke is carryed to the Arke, the Chanter ſings, praiſe the name of the Lord; for the name of this our God, is of great power and ſtrength. The congregation anſwereth and ſaith; His praiſe is above heaven and earth; he hath exalted the horne of his peculiar people, to the praiſe of all his ſaints: Yea, the Iſraelites being a folke moſt neare unto him, praiſe yee the Lord. When the book is laid in the Arke, the people ſay or ſing thoſe words of *Moſes*, uſed by him when the Arke reſted. *Returne O Lord unto the many thouſands of Iſrael.* Then they conclude all, ſaying (as was formerly noted) at their going out of the Synagogue, *O Lord, lead me in thy juſtice, becauſe of mine enemies, make my way plaine before thy face. The Lord ſhall keep my going out, and comming in, from this time forth for evermore.* Theſe words they repeate alſo when they goe out of doores, either to take a journey, or to doe any other buſineſſe.

CHAP. X.

The preparation of the Jewes to the Sabbath, and how they begin the ſame.

IT is written in the ſecond booke of *Moſes*, *That upon the ſixt day they gathered twice as much bread*; and a little after, *this is that which the Lord hath ſaid, To morrow is the reſt of the holy Sabbath unto the Lord, bake that which you will bake to day, and ſeeth that yee will ſeeth, and that which remaineth over, lay up for you to bee kept untill the morning.* Theſe words force the Jewes to this concluſion, that it is their duty, and Gods command too, that they ſhould provide all things neceſſary, pertaining to the honourable celebration of the Sabbath; eſpecially dainty and delicate meates, which they ought to boile or bake betimes upon the Friday morning, whereon they may Exod. 16. 22. Verſe 23.

feed upon the Sabbath, and with more facility, reſt from their labours. The women are in a more particular manner enjoined to prepare great ſtore of palate pleaſing wafers; who while they are kneading and making ready the dough, they are very ceremoniall therein, leaving the lump whole. If the bigneſſe cauſe a neceſſity of diviſion, which is often ſeen in great families, then the one part thereof is covered with a cloth, that it may not be aſhamed, and put an open ſcandall by the other part, in that it is provided in the laſt place, for the Sabbaths repaſt.

They honour the Sabbath with three banquets, all ſerved in much pompe. The firſt whereof they celebrate upon Friday at night, when the Sabbath begins. The ſecond upon the day it ſelfe about twelve of the clock. The third and laſt upon the evening of the ſame. Theſe to be the due times, they prove out of thoſe words of *Moſes*, *Eat that to day, for to day it is a Sabbath unto the Lord; to day yee ſhall not find it in the field.* From the word *to day*, thrice repeated, the Rabbines conclude, that *Moſes* in this place doth ſignifie, that manna ought to be eaten at three ſeverall times upon the Sabbath, orderly ſucceeding one another. This inſtitution according to the ſame Doctors, in their Dutch *Minhagin*, is profitable in another reſpect: That is, if only one banquet ſhould be provided, every one would with ſuch gredineſſe feed thereupon, that his guts ſhould be ſufficiently ſtuft for the reſt of the enſuing time, even untill the end of the Sabbath. But now, ſeeing that every man knowes that one banquet being ended, two more are to ſucceed, his ſtomack hath no ſuch edge to the firſt, as otherwiſe it had, but living in a very temperate manner he eats his meat with pleaſure, conſcious of a ſecond and third returne to the table. What other Rites they practiſe ſhall hereafter be manifeſted.

Exod. 16. 26.

In the time of preparation, no man muſt thinke it a thing unſeemly, or derogating from his birth or riches, to worke with his owne hands, that the preparation to the Sabbath, may be compleat. And although ſome one man there were, who had an hundred thouſand men and maides, yet ought not to be a meere overſeer of their labours, but a partaker, and that in honour of the Sabbath. According to that which is recorded

corded in the Talmud, that the good and honeſt man *Rabbi Chaſda*, would fall a chopping pot-herbes: Thoſe learned men, *Rabba*, and *Rabbi Joſeph*, would cleave wood: *Rabbi Ezra*, would make the fire; *Rabbi Nachman* would ſweep the houſe, and would moreover provide all manner of inſtruments neceſſary for the table. Meates either boiled or roaſted are kept hot in an oven, becauſe they are better hot then cold. The table ſtands covered all the day and night long, which hath a myſticall ſignification; as hereafter ſhall bee declared.

Furthermore, they waſh their heads, and uſe the help of a barber if need require. The women ought to attire their heads, and plate their haire, to goe into ſome hot bath, or elſe to waſh their hands in hot water. Upon every Friday they pare their nailes, and in a very ſuperſtitious faſhion, beginning at the fourth finger of the left hand, and ſo holding on to the ſecond, then to the fift, then to the third, and laſt of all to the thumbe; whence it comes to paſſe, that they cut not their nailes in order, but ſtill over-skip ſome finger or other. In cutting thoſe of the right hand, they begin with the ſecond finger, and ſo hold on to the fourth. He that throwes his nailes, being cut off, upon the ground, that they may bee trodden under foot of men, is a wicked man, and a great ſinner. For Satan hath power over the nailes, and wizards by the help of them, exerciſe their inchantments; and if any chance to tread upon them, ſome great danger or other hangs over his head. On the contrary, whoſoever digs and buries them in the earth, he is accounted for an honeſt righteous man. If he caſt them into the fire, then is hee a holy and honourable man in eſteeme. And the truth of every particular, they evidently demonſtrate in their owne opinion, out of the words formerly alledged; the ſumme of which were, that upon the ſixt day, they ſhould prepare themſelves. Moreover, it is neceſſarily required, that every one ſhould ſharp his knife, uſe the whetſtone, and edge him acutely, which they prove by thoſe words; *Thou ſhalt know that thy tabernacle ſhall be in peace, thou ſhalt viſit thy habitation, and ſhalt not ſinne. Thou ſhalt know alſo that thy ſeed ſhall be great, and thy off-ſpring as the graſſe of the earth.* Out of which ſaying the Jewiſh Doctors have drawne this conclu- Iob 5. 24, 25.

ſion; that whereſoever is a blunt knife, and nothing cunning in cutting, there is no peace at the table, and the whole houſe is out of ſquare.

Orach. chajim num. 262.

In the next place they put on their holiday clothes, every one dreſſing himſelfe in the moſt minicall faſhion, his plodding curioſity can invent. They of the richer ſort, have garments onely appropriated to the day, not kiſſing their corpes upon any other, and their reaſon for the ſame is very plauſible; for the Rabbines call the Sabbath a Queen: Now if any being to make his appearance before this Queene, ſhould not put on ſome princely garments, ſuch as in other places they uſe to weare in the preſence of a King, then this Queen ſhould bee much ſcandalized thereby.

They cover the table with fine and cleane linnen, not neglecting the proviſion of napkins, trenchers, cups, cuſhions, ſtooles, and other appurtenances, that all things may bee in a readineſſe to entertaine this renowned Queen, the Sabbath, in a fit and decent manner.

Orach. chajim. num. 256.

In the daies of old, warning to a due preparation was wont to be given by the ſound of an horne or trumpet. But at this day the Sexton or keeper of the Synagogue, goes about to every houſe, making proclamation that every man ſhould ceaſe from labour, and prepare himſelfe to a comely and honourable welcomming of the holy Sabbath, which comes to his houſe much like to ſome beautifull ſpouſe. Therefore eventide once come, they reſt from all domeſtique employments, and early give the Sabbath a laudable beginning, adding nothing of the week thereunto; but going into the Synagogue, are converſant in prayer, in the ſinging of pſalmes and hymnes and ſpirituall ſongs, according to their wonted manner.

While the day takes it leave with a ruddy countenance, bluſhing that the night ſhould diſplace it, and the ſplendent rayes of the Sun onely gild the tops of trees and mountains, the women light their ſabbaticall tapers.

The lampes they uſe, are made of Copper, and they hang them up in the dining room, whoſe matches ſo ſoon as they begin to burn, the miſtriſſe of the houſe ſtretching out her hands, towards the lights, ſaith, *Bleſſed be thou, O God, our God King of the world*, who haſt ſanctifyed us by thy commandments, and commanded

commanded us to light the lampes appointed for the celebration of the Sabbath. When the ſeaſon is cloudy, the hens ſupply the place of a clock unto the woman. For they flying up to take their lodging, are a certaine ſigne, that the time wherein the Sabbath ought to begin, drawes neare. If there be no hens in the Towne, then the Crow and Nightingale taking betimes their place of reſt, give her notice of the approach. Women are enjoyned the performance of this office, rather then men; for two reaſons which are urged by the Rabbines. The firſt is, becauſe ſo ſoon as our old Grandam *Eve* had perceived that ſhee by eating of the forbidden fruit was lyable to dye the death, ſhee alſo deſired that good *Adam* ſhould taſte of the ſame; ſaying, if I muſt dye, indeed it is fit and convenient that thou ſhouldſt dye with me. Hereupon being very importunate with him to eat, which he refuſing, ſhee breakes a club from off the tree, never ceaſing therewith, to bang his hide, untill ſhee forced him whether he would or not, to take the apple and eate it, as the Text ſaith, *Shee gave me of the tree, and I did eate*, that is to ſay, ſhee gave mee many ſound blowes with her baſtinado which ſhee broke from the tree, and ſo cauſed me to eate. This gloſſe is in *Orach chajim*, and the ſecond Chapter. Gen. 3. 12.

Thus the mad fool *Adam* ſuffered his wife to weare the breeches, to beate and ſeduce him, and by this meanes tranſgreſſing the Lords commandement, brought death upon him, and all his poſterity.

Moreover, the Sun ſhall ſhine in the ſame degree of a glorious luſtre to the immortall eies of the juſt, in the world to come, that ſhined unto *Eve* before ſhee had ſinned; for ſo ſoone as ſhee had committed ſinne, the Sun changed his primitive light, clouding it in obſcurity, ſo that *Eves* black offence became a vaile unto that glorious light of the whole univerſe.

A ſecond reaſon for which the women are to light lampes in their houſes, is, becauſe they are alwaies reſident at home; but their husbands are often abroad, incumbred with divers affaires. Furthermore it is written, *Thou ſhalt command the children of Iſrael, that they bring the pure oile olive beaten for the light, to cauſe the lampe to burne alwaies.* The trifling Rabbines Exod. 27. 20.

here

B rand ſpieg. c ap. 37.

here make a queſtion, why *Moſes* writ the Hebrew word, *Tetzaveh*, ſignifying, thou ſhalt command with the letter *Thau*, when *Tzade* would have been ſufficient? The anſwer is, that *Moſes* would hereby ſhew it to bee the duty of the women to light the lampes; for the word, *Naſchim*, ſignifying women, in number makes foure hundred and ſo many the letter *Thau*. (truly an excellent proofe) Therefore ſeeing the women put out the light of life which was in the world, in recompence thereof, ſhee is bound in the evening of every Sabbath and Feſtivall, to light the lampes, and that in ſigne of her repentance, as willing to revive and re-enlighten the ſoule of man, which compared to the lampe by the wiſeſt of men, when he ſaith, *The ſpirit of man is the candle of the Lord, ſearching all the inward parts of the belly.*

תצוה

כשים

Of this word more hereafter

Prov. 20. 27.

The Jewiſh Doctors have likewiſe written, that if any woman light thoſe lamps with a devout mind, attending well what ſhee is about, her worke is as worthy to be had in honor, as if ſhe had lighted that golden lamp which was once in the holy Temple at *Jeruſalem*.

It is alſo recorded in the *Talmud*, that the women dye in child-bed for a three-fold ſinne and offence. Firſt, for their forgetfulneſſe to take the lumpe (*a*) of leaven out of the tub, which was provided for the making of bread againſt the Sabbath. Secondly, for not lighting the lampes upon the Sabbath. Laſtly, for having no care of their monthly flowers.

(*a*) This lump in old time, was made with oile; concerning which you may read, Exod 29. 23.

Theſe three things are proved after a *Cabbaliſticall* manner, to produce ſuch an effect, by conſidering the word *Chavah*. The firſt letter *Cheth* ſignifies *Challah*, which being interpreted, is as much as ſickneſſe. The ſecond letter *Vau* notes *Veſeth*, a word onely in uſe among the Rabbines, ſignifying the menſtruous flux of womens flowers. The third letter, *H*, notes *Hadalkah*, which ſignifies a burning or inflamation. All which thoſe women that performe, and diligently put in execution, the foreſaid commandements do eaſily eſcape.

חוה

חלה

ומה

הדלקה

The lampes ought to be two in number, or moe, according to the quality and condition of the houſe, wherein they are lighted. Theſe repreſent all the members of mans body, as well of the male as female. For the man hath two hundred forty eight, but the woman two hundred fifty two, according to the

the Jewiſh anatomy. Theſe two numbers being conjoyned, make up five hundred, and ſo many containes the Hebrew word, *Ner*, which ſignifies a lampe, being twice written, once for the man, and once for the woman. The words, *Ner*, *Ner*, ſignifie lampes, not *Narra*, fooles, and the reaſon is, becauſe the lampe of life ſhall once more bee kindled both in man and woman.

When the lampes begin to burne, ſhe ſtretcheth forth both her hands towards them, to this end, that her action may be as an ingenious confeſſion, that ſhee is obnoxious to a crime, in that ſhe ſhould have prayed before the lighting of the lampes: but becauſe ſhe could not doe it unleſſe ſhe would have ſpent her breath to no purpoſe, therefore ſhee ſpreads forth her hands before the lamps, hindering their lighting to glent in her eyes, leſt alſo the lamps giving but as yet a glimmering ſplendor, ſhould ſeem not much ſuperiour to them, which ſend out none at all: So much for the lamps. Of what matter their matches are made, and with what oile they are to be fed, here to declare would be a task too tedious. He that deſires to know, let him read that tract in the Talmud, concerning the Sabbath, where theſe two things are ſufficiently handled: Wee proceed.

That they begin the Sabbath betimes, the reaſon is, the pity and commiſeration they have towards the ſoules which are tormented either in hell or purgatory, but have alwaies a releaſe in the time of the Sabbath for the celebration thereof. For ſo ſoone as they are entred the Synagogue, and ſung that prayer, beginning, *Berachu*, in a ſoule raviſhing delightfull, and harmonicall note, then hell breaks looſe, and the gates of purgatory flie open, the ſoules in both leape out into the earth, and run into every river, fountaine, or any other water they can come by, deſiring for a time to coole their ſcorched ſubſtance; and this is the cauſe why the Rabbines moſt ſeverely commanded, that none ſhould dare to draw any well dry upon the Sabbath day, leſt theſe poore and miſerable ſoules ſhould be utterly deſtitute of ſuch a refreſhing; as we may read in their *Minhagin*. Page 14.

In the meane time that they are a praying in the Synagogue, there come two Angels, the one good, the other evill, who

ſtanding before the doore of the Synagogue, and hearing any pray diligently, and alſo reade attentively that Scripture, *Thus were the heavens and earth finiſhed and all the hoſte of them*; and what followes concerning the ſanctifying of the Sabbath: They bring him to his owne home, and putting their hands upon his head, ſay, *Loe, this coale hath touched thy lips, and thine iniquity is taken away, and thy ſin purged.*

Gen. 2.

Iſaiah 6. 7.

Rabbi Joſe ſaith in the name of *Rabbi Juda*, that theſe two Angels bring every man to his home when hee returnes from the Synagogue. And if theſe Angels entering the houſe of any Jew, finde the Sabbath lampes burne cleare, the table covered and furniſhed with all neceſſaries, the bed neatly made; then ſaies the good Angell, It is the pleaſure of God Almighty, that theſe things ſhould be in the ſame ſtate, the next Sabbath day, that I have now found them in: To which the evill Angell is forced to ſay, Amen. But if they finde all things out of order then the evill Angell ſaith, theſe things ſhall be in the ſame manner the next Sabbath, to which the good Angell ſore againſt his will, muſt ſay Amen likewiſe.

When they are departed the Synagogue, and every man returned to his owne houſe, then one ſaying unto another, *God ſend you an happy Sabbath*, they inſtantly ſit aboard: for it is written, *Remember the Sabbath day to ſanctifie it*; which laſt word is in the Hebrew, *lekadeſcho*; by reaſon of which they give this gloſſe upon the Text. So ſoon as the Sabbath is begun, remember that thou alſo have thy *Kaddaſch* in readineſſe; that is to ſay, remember ſolemnly to imitate the ſame with a cupfull of wine. Hence it comes to paſſe, that in many Synagogues, preſently after the ending of evening prayer, a bowle of wine is ready prepared, becauſe ſome ſtrangers or poor people which have no wine at home, may bee there preſent. This being conſecrated, is reached forth unto them unto the end, that may celebrate the beginning of the Sabbath in that very place. Whoſoever hee be in the Synagogue that bleſſeth the wine, he taſtes it not, but gives it to ſome young boy to drinke thereof; for he is not accuſtomed to drinke of the ſame, unleſſe it be at home at his own table, where alſo he uſually conſecrates the ſame.

Exod. 20. 8. Minhag. p. 9.

Orach. chajim. num. 269.

Orach. chajim num. 273.

Inſtantly then upon their returne, they ſit downe to table, upon

upon which ought to be ſalt, a bowle of wine, and two loaves, co'ered with a diaper napkin. Then the maſter of the family takes a bowle full of wine, and beginning the Sabbath with bleſſing it, ſaith, *I am Haſchiſchi, vaie cutla haſchamaijm.* The foure firſt letters of theſe words, note unto us that ever bleſſed name of God, *JeHoVaH*, the name expreſſing his eternall eſſence. And by reaſon of this myſtery, the Rabbines have added the two former words, being the laſt of the firſt Chapter of Geneſis, unto the two latter, being the firſt of the ſecond, and by reaſon hereof, they riſe up at the repetition of them, giving a due reverence to the name of God. The words interpreted, run thus: *The ſixth day the heaven and earth were finiſhed, and all the hoſt of them. And on the ſeventh day, God ended his worke which he had made. And he reſted on the ſeventh day from all his worke which he had made. And God bleſſed the ſeventh day and ſanctified it; becauſe in it he had reſted from all his worke which he had made.* Here in the mean time he inſerts an admonition, ſaying, O my Lords you Rabbines, have regard unto the prayer that every one in particular may in the ſame manner bee excuſed thereby, as if he had ſaid it himſelfe, and ſo he holds on to pray and ſay, Bleſſed be thou O Lord our God, King of the wor'd, who haſt created the fruit of the vine. Bleſſed be thou O Lord our God, King of the world, who haſt ſanctified us by thy commandements, and given us thine holy Sabbath, and out of thy love and good will towards us, haſt left it as hereditary unto us, in memory of thy workes in the creation. For it is the beginning of the gathering together of thy Saints, and the memoriall of our departure out of Egypt. Thou haſt choſen and ſanctifyed us out of all other people, and haſt left us the Sabbath of thy holineſſe, as a legacy of thy love and good will towards us. Bleſſed be thou O God, who ſanctifyeſt the Sabbath. In the next place he drinks ſome of the wine, and reacheth it to the the reſt, that they may doe as he hath done. Then he takes the napkin from over the bread, and taking the two loaves unto him, cuts them not before he hath ſaid grace, contrary to that which he doth upon the daies of the weeke, but preſently ſaith, By your leave my Maſters and Rabbines; bleſſing the bread in this forme: Bleſſed be thou O Lord our God, King of the world,

יום הששי השמים ויכלו

Gen. 2. 1. 2. 3.

which brings bread out of the earth. After this he breaks a piece of bread and eates, imparting alſo to every one at the table a morſell, which is of greater ſize then ordinary, in honour of the Sabbath, upon it is not lawfull for any to be niggardly, then they eat whatſoever God hath ſent.

Orach. chajim. num. 274. Tract de Sab. c. 15. p 113.

While that the cup is in bleſſing, every one caſts a delightfull eye upon the Sabbath-lamps, becauſe that the Rabbines write, that when any one travels upon the daies of the weeke, the five hundred part of his ſight departs from him; for the regaining of which, the beholding of theſe lamps, in that time while the wine is conſecrated, is a ſoveraign medicine. For the Hebrew word *Ner*, ſignifying a light, being doubled, make in number fifty.

They cover the bread, that it may not behold its owne ſhame; the wine being preſent, which is in the firſt place ſanctified for the uſe of the Sabbath; notwithſtanding that the Scripture gives the bread the place, when it ſaith, *I will bring thee into a land of wheate and barley, of vines and figge-trees.* For here wheat is firſt named, which is the materiall of bread; yet nevertheleſſe it is the laſt of all to be conſecrated for the uſe of the Sabbath, which would be a great ſhame unto it if it ſhould ſtand bare. Others affirm the bread to be covered in remembrance of the Manna: For firſt of all a certaine dew fell in the deſart, after that, the Manna, and then another dew, between which two it lay hid as between two napkins: And ſo the bread upon the Jewes table lyes between two linnen clothes. Hence it is that the women make minced pies, or boile ſome other thing like unto it, which they eat inſtead of Manna; for their minced pye hath a certaine lumpe for its bottom, and in the middle it is ſtuft with fleſh, above alſo it hath a certain cover made like unto Manna. The reaſon why they take two loaves, is in remembrance of the Manna, whereof they gathered in times paſt, two meaſures full upon every Friday, according to that which is written: *And it came to paſſe that on the ſixt day, they gathered twice as much bread.*

Deut. 8. 8.

Exod. 16. 22.

Min. page. 11.

Briefly, of all things to be done by us in this world, an eſpeciall care is to bee had of our bodies upon the Sabbath day; which thing the holy Scripture ſo often commands us, ſaying, *Thou ſhalt call the Sabbath, Oneg, a delight*, becauſe wee ought

Iſaiah 59. 13.

to

to restraine our selves from no sort of pleasure upon the Sabbath day. In the same manner speaks the holy Scripture concerning festivals: *Thou shalt rejoice in thy feasts, thou and thy sonne,* &c. that all our actions may tend to Gods glory. Eat and drinke therefore, and be good unto thy selfe, and remember to doe it in honour to the Sabbath: Yet not thinking that hee may eat many delicates upon the Friday, for the filling of his paunch, especially if he be poor and cannot away with the cost; for this should rather have a place in the Catalogue of sinnes, then good workes; seeing he should also thinke upon the Sabbath day, that he should have no such cheare upon Sunday, and so become sorrowfull at that time, when he ought the most of all to be merry. Deut. 16. 14.

Al this also is summarily comprehended in a little book called *Sepher hajirah*, teaching us how a Jew ought to lead his life in the feare of the Lord; and is delivered by the Jewes themselves in the following verses.

Against the Sabbath, ready thou shalt be
To leave all worke that doth belong to thee.
Thy selfe for Sabbath do prepare; its gaine,
Though many maids and servants thou maintaine.
The Sabbath equally in all precepts availeth;
Be of good cheare, thinke as thee nought aileth.
Use neat apparell, costly raiments weare,
For Sabbath of a bride the name doth beare.
Buy that is daintiest 'gainst the Sabbath's day:
Strictly observe its precepts every way.
Keep in good appetite the stomack thine,
Feed upon fish and flesh, and healthy wine.
Dresse up thy bed in handsome fashion good;
Order thy table well, set on thy food.
Bath, wash and cleanse thy head, trim up thy haire,
About thee never any thing do beare.
Sharpen thy knife, fall stoutly to thy meate;
Cut off thy nailes, fling them in fiery heate.
Speake blessing to thy wine, cleanse hand and foot;
By this precept thou shalt doe good I wot.

Be of good mood, of comfortable eaſe,
Reſtraine not from, thy ſelfe wherein canſt pleaſe.
Merry, and withall joyfull ſhalt thou be,
As if thy workes all finiſh'd were by thee.
Remove thee fro all dumpes and penſiveneſſe,
Table and ſtools have in a readineſſe.
Lay on cleane table cloth and napkins, as 'tis fit,
Haſten away your roſt-meat from the ſpit:
Swill handſomely your cups and drinking glaſſes,
Put out of mind your once endured loſſes,
Buy the beſt bit thou find'ſt upon the Mart,
With wife and children make a merry heart.
One table once thus dreſſed, gives thee three meales,
Talke nothing but of merry making tales, *&c.*

There is alſo extant a certaine booke of theirs, wherein are contained many graces, uſed by them before and after meat; as alſo upon the chiefe feſtivals throughout the whole yeare, written in Hebrew and Teutonicke verſe. Amongſt others, there is one prayer which begins, How lovely is thy reſt O Lord, *&c.* Where it followeth.

In gallant ſuit thy ſelfe aray,
Bleſſe candle light, ſo 'twill in burning mend,
From all manner of working flye away,
On Fryday all thy works bring to an end.
Eat ſavoury fiſhes, goodly capons, quailes,
Live delicately, ſee that nothing failes.
Then againſt Even thy ſelfe thus recreate.
All manner of good things for thee provide,
Well-fatted beeves, and ſuch as likes thy pate,
From a good cup of ſpice'd wine, doe not ſlide, *&c.*

Item.

In all meekneſſe thou ſhalt walke,
For of that the Law doth talke,
With meekneſſe all thy life time ſhall be led.
When Sunne doth riſe, at leiſure keep thy bed, *&c.*

Item.

Item.

Linnen and ſilken rayment much is made of,
Honour'd they be that doe make their clothes thereof.
An holy day the Sabbath is,
Happy, that keeps it not amiſſe.
Bring not your hearts to heavy mournfull courſes,
Although much leanneſſe lodge within your purſes.
Cheerfull you ought to be, and without ſorrow,
Although elſewhere your mony you do borrow.
Furniſh your ſelves with wine, with fleſh and fiſhes,
Upon your table ſet three ſorts of diſhes.
A good reward for thee will then be haſting
Here, and in time to come, for everlaſting, *&c.*

Item.

Women, your candles remember for to light,
With carefull heed obſerve this time aright:
Here of great profit you will make full quickly,
When great with child you ſhall come to be ſickly.
If then fine cakes to bake you ſhall be skilfull,
At child birth you may play and laugh your wil-full.

And now leſt any ſhould account of theſe as poeticall figments and fables, I will relate ſome pleaſant hiſtories out of the Talmud whereby you may have a plaine evident, yea, even miraculous demonſtration, that the pleaſure and jocund life upon the Sabbath day, is the chiefeſt honour.

In that tract of the Talmud entituled, *de Sabbatho*: Theſe words are regiſtred as they came from the mouth of *Rabbi Chaia*. I (ſaith he) was upon a time in *Cyprus* (others ſay in *Ladkia*) where I lodged with a certaine *Katzubh*, or Butcher. At the time of ſupper a table all of gold was brought in, which ſixteen men were ſcarce able to carry, all the furniture and other neceſſaries upon the table, were of gold the platters, candleſtickes, ſalts, cups, and trenchers, all of gold, with a ſumptuous variety of delicates, and moſt excellent apples. Cap. 16. p. 119.

The rich Butcher.

When

When the table was ſet before him, he beginning to praiſe God, ſaid, The earth is the Lords, and the fulneſſe thereof. When the table was removed, he againe ſinging praiſes unto God, ſaid, The heaven is the Lords, and the earth hath he given unto the children of men. Then I ſpoke unto him, and ſaid, Good Sir, how came you to be ſo rich? and what good thing have you done in all your life? The Maſter of the houſhold, the Butcher I meane, replyed, I have been a Butcher all my life long, and whenſoever it was my chance to happen upon ſome choiſe fatling, I alwaies reſerved it for the celebration of the Sabbath. From thence came this my Mammon and great riches, which God vouchſafed unto me, as a reward for my diligent obſervance of Sabbaths. Then ſaid I, Bleſſed be God who hath given thee this abundance, and hath made thee worthy to bea poſſeſſour of ſo great wealth. This befell the Butcher.

In the ſame page it is regiſtred, that there was ſometimes one *Joſeph*, ſurnamed *Mokir Schabbas*, that is to ſay, an honourer of the Sabbath. This man of all thoſe victuals that the Shambles could afford, thought nothing too deare for the celebration of the Sabbath; yea he would ſpare neither coſt nor charges in the procurement of the moſt rare fiſhes the waters could furniſh him withall. This *Joſeph* had a certaine neighbour who was very rich: By him he was continually flouted, with a goe to, what doth it profit thee that thou celebrateſt the Sabbath in ſuch a religious manner? Certainly thou art never the richer then if thou ſtudied the contrary. I do not reverence the Sabbath in that degree that thou doeſt, and yet I am richer then thou art. Good *Joſeph* little regarding his mocks, put his truſt in God, hoping that hee would give him a large harveſt of rewards for theſe his weekly expences. At that time there were certaine Aſtrologers in that City, who ſaid unto the rich man, Friend; what availeth it thee to bee ſo rich, when thy heart will not ſuffer thee to buy one good fiſh with all thy bags? We by the obſervation of the ſtars, have gathered thus much, that thy goods and riches which are ſo infinite, ſhall all come iuto the hands of *Joſeph Mokir Scabbas*, that reverent obſerver of the Sabbath, who upon the Sabbath day is wont to have ſome morſell for his money. The rich man

man hearing the words of theſe ſtar-gazers, and meditating upon them, went and ſold all that he had, and with the money purchaſed many Margarites, and other precious ſtones, all which he purſed up in a girdle of haire, and preſently takes ſhipping for another country, that the good man *Joſeph* might not inherit his goods. When he was about the middle of the Sea, behold a great tempeſt aroſe, and did ſo ſplit the ſhip, that it was beyond expectation, if he did not take up his lodging in the chambers of the deep. The wind blowing moſt vehemently ſnatcht his hat from off his head, toſſing it into a remote place of this vaſt Ocean, where a fiſh at that time there ſwimming, ſwallowed up the hat together with the girdle, wherein were the Margarites and other precious ſtones. A little after this, this huge fiſh was taken and carried to the City upon Friday to be ſold in the Market. Every Caterer prized the fiſh; but for a great price ſet upon it, none could buy it; at laſt comes *Joſeph Mokir Schabbas*, who was alwaies accuſtomed to buy great fiſhes of what price ſoever, who never ſtuck to buy this alſo for the celebration of the Sabbath, which he did with a great alacrity of mind, and joy of heart of no vulgar extent. Which when he had carried home and cut up, he found in the paunch thereof, the aforeſaid girdle ſtuft with precious ſtones, which the rich *Euclio* had loſt: And ſo the prediction of the Aſtrologers came to paſſe. Then became *Joſeph* a man of exceeding great wealth, greatly rejoicing becauſe theſe jewels were valued to be worth a whole Kingdome. Then came a certaine old man unto *Joſeph*, and ſaid unto him; Whoſoever borroweth much for the Sabbath day, the Sabbath will likewiſe repay him much againe: and who honours it but in part, the Lord will reſtore it unto him foure-fold.

It is alſo recorded in the Talmud, in the Tract concerning the faſting of one *Rabbi Chonech*. He was wont every Fryday, to ſend his ſervants into the Market, and cauſe them to buy up all the pot-herbes which the Gardiners could not put off their hands, and then commanded them to throw them into the rivers. The Rabbines in *Gemarah*, which is an appendix to the Talmud, aske the queſtion, why he did not rather give their herbes unto the poor? The anſwer is, that if he had given

Tract. Taanis. cap. 3.

them to the poor, then they would have bought none for the celebration of the Sabbath; and if it ſhould have come ſo to paſſe that the Gardiners ſhould have withdrawne all their pot-herbs, ſo that the poor people could not have had them, then ſhould not the Sabbath have been celebrated by them. Againe, the Rabbines ask why he did not give them unto the beaſts to eat, which had been far better, then thus to throw them into the water, where they are utterly void of profit. The anſwer is, that hee would not have that to bee devoured by the irreaſonable creature, which may ſerve for the proper food of man. And that although he caſt them into the waters, yet men might take them from thence and transfer them to their own uſe. But why did he buy up all the pot-herbes? This he did for the encouragement of the Gardiners, that they might the more willingly, and with a better accord, bring them into the Market every Friday. For if they could not have ſold this their garbiſh for one day or two together, then had they ſtaied at home ever after, and ſo the poor people ſhould have wanted food upon the Sabbath day, and by this means the Sabbath it ſelfe ſhould have been diſhonoured: And therefore *Rabbi Chonech* tooke this courſe, that the Sabbath might bee honoured by voluptuous living, and that by the poor man too, though a green ſallet were his chiefe delicate.

Cap.16.p.118. It is written in the tract concerning the Sabbath, that whoſoever upon the Sabbath lifts us his head, that is to ſay, who celebrates the Sabbath with joy and rejoicing, God ſhall give him a large inheritance, ſubdue unto him many nations, people infinite and innumerable; as it is written: *Then* (that is when thou ſhalt keep the Sabbath with joy and rejoycing, and call it thy delight) *thou ſhalt delight thy ſelf in the Lord, and I will ſet thee upon the high places of the earth, and feed thee with the inheritance of Jacob thy father*, of whom it is written; *Thou ſhalt ſpread forth eaſt and weſt, north and ſouth, even into the foure corners of the earth. Rabbi Nachman* averres, that whoſoever exhibites himſelfe as a pattern of merriment upon the Sabbath day, ſhall be free from the bondage of the nations, as it is written, *I will ſet thee upon the high places of the earth, and thou ſhalt tread upon the necks of thine enemies. Rabbi Juda* ſaith, that

that whoſoever keepes the Sabbath with a joifull heart, God ſhall give him whatſoever his heart can wiſh; as it is written: *Delight in the Lord, and he ſhall give thee thy hearts deſire.* Pſal. 37. 4.

And now ſeeing the Jewes doe not as yet tread upon the necks of their enemies, nor are really poſſeſt of the higheſt places of the earth, neither have gained their hearts deſire, to wit, that they may bee Lords and Maſters over the Chriſtians, that they may enjoy the monarchy of the whole world; for the performance of which their wiſh, they poure out their prayers upon every Sabbath and feſtivall. It is clearly manifeſt, that they have not as yet rightly and duly kept and ſanctified the ſeventh day, and have not as yet delighted themſelves therein to the full of a ſatiety.

When then in the firſt place they have feaſted themſelves and fill'd their guts with Sabbaticall cheer with great joy and gladneſſe, then they pray as aboveſaid. The table is left covered and ſpread untill the evening of the Sabbath. The candles alſo lighted in honour thereof, ſtand in their lampes unextinguiſhed. Hence ariſeth a ſharpe contention among them about the lights, what is to be done, what to be omitted. It is not lawfull to hunt or ſeek for flies or lice, by the benefit of their light; or to read or write by them, leſt ſome in ſo doing ſhould be moved to ſnuffe the lights, and by this meanes profane the Sabbath.

Now ſeeing they will have the Sabbath to ſignifie delight, therefore their wiſe Doctors think it good, and as a great honor unto the day, if any married man, but eſpecially one of the Rabbines, who is learned and well ſeen in knowledge, upon the Sabbath day at night, hug and kiſſe his wife a little more then ordinary. And this is the cauſe that they eat ſtore of potato roots before the Sabbath begin, that they may become more valiant in the act of carnall copulation. For the ſame cauſe marriages are commonly celebrated upon the Sabbath day, that their firſt concourſe upon that night may bee the more fortunate, and the Sabbath it ſelfe more highly dignified. Hereupon the common opinion is, that the infants begot upon this night, continually be partakers of eminent fortunes, and all of them at length attaine unto the dignity of *Orach chajim num.* 280.

wiſe and holy men, chiefly then, when in the act of generation the parents minds are full of good and pure cogitations; when they come together not to fulfill the luſts of the fleſh, but in honour to the Sabbath.

Laſtly, when any Jew is a traveling upon Friday, and is diſtant from his Inne, or his own dwelling houſe at euening more then a Sabbath dayes journey, then ought he to ſtay in that very place, and there to reſt himſelfe, and celebrate the Sabbath, whether it be in field, or in the middle of a wood, all perils of robbers, and want of meat and drinke ſet aſide. Concerning this matter, there is extant a true ſtory; which runs as followeth. Upon a certaine time three Jewes went a travelling: When it began to be night, and the Sabbath drew near, then ſaid one to another, what courſe ſhall wee take? the way is very dangerous by reaſon of robbers, wild and evill beaſts do alſo haunt the woods, better it is that we hold on, and every one become the deliverer of his owne ſoule, then to keep the Sabbath with perill of loſing both ſoule and body.

The third ſaid, I will not depart hence until the Sabbath be ended, for he that commanded me to ſanctifie it is able to preſerve me in the middle of this wood. When his fellowes perceived his reſolution, they held on their journey, beeing Sabbath-breakers. But this third man ſtaied in the ſame place, as though he had been nailed unto the ground, and pitching his tent, ſpread a linnen cloth upon the earth, for want of a better table, and ſet bread thereupon, and what other proviſion he had, and ſo ſaying his evening prayer, ſate him down to take his firſt Sabbath meale. In the mean time as he was at his repaſt, there came a Bore unto him of ſuch an horrible and ugly ſhape, as never eye beheld. This ſaid beaſt drawing neare unto him, ſignified by certaine geſtures, that he was an hungry. The Jew good man in a manner terrified, gives him a cruſt of bread: withall feeding himſelfe with this meditation, that God if it pleaſed him, could eaſily preſerve him in ſafety. The Bore never moving eats the bread which was given him and ſtaies there ſtill. So ſoon as the Jew had ſufficiently refreſhed himſelfe, he ſaid his evening prayer, which ended, he lies downe upon the earth to take his reſt and ſleep, the

Bore

Bore lying downe beſides him. The morning light unlocking his eye-lids, he was exceeding joifull, that the Bore had not devoured him, praiſing God and giving him thanks for ſuch a benefit; he orderly alſo pours out his morning devotions, then taking his dinner and ſupper, and running over all his prayers. When the Sabbath was ended, he making a ſeparation, divided the Sabbath from the reſt of the weeke (of which more ſhall bee ſpoken in the next Chapter) and ſo went on his journey, the Bore becomming his individuall companion all the night over. Upon the ſame night his two companions had fallen into the hands of robbers, who had ſpoiled them of all that they had. At laſt (the Bore accompanying him) hee overtooke them, whom ſo ſoone as the beaſt beheld, hee run unto them, and tore them both in pieces. At the ſight whereof, feare begins to benum the ſpirits of the religious Jew, and a ſtrong opinion poſſeſſed him, that hee alſo was at the laſt gaſpe. In the mean time, they who had robbed his fellowes, came unto him, and queſtioned him what he was, and from whence he travell'd. He made anſwer, I am a Jew (for having a ſure confidence in God, he would not deny himſelfe) and I came from the Kings pallace, and am thus farre on my journy. They further enquired of him where he got that Bore? Hee anſwered, the King beſtowed him on me for a guide. Then ſaid one of the Robbers, ſurely that Jew is in great favour with the King, becauſe his will was, he ſhould have a ſafe paſſage by the conduct of that Bore. And the other replyed, we will give him all the money that wee have, and lead him out of the wood for feare leſt he diſcover us. Which they did, and accompanied him for a long and tedious ſpace; they alſo holding on to direct him in the way that he was to goe, and the Bore run back into the wood againe. The caſe ſtanding thus, it behoves every Jew, committing himſelfe to the protection of him that dwelleth in the higheſt heavens, to remember, keep, and ſanctifie the Sabbath day with all diligence.

CHAP. XI.

How the Jewes celebrate their Sabbath, and alſo make an end thereof.

Orach. chajim num. 281. nov. addit. num. 28.

UPon the morning of the Sabbath, they doe not ſo early leave their beds, as at other times, but ſleep untill the day be farre ſpent, and this they doe more for their own pleaſure, then for any due honor tendered unto the Sabbath; yet the more pleaſure they enjoy, the more devoutly they celebrate the Sabbath in their opinion. Their Rabbines doe moſt magiſterially prove the lawfulneſſe of this cuſtome out of the Law, out of the twenty eight Chapter of the fourth booke of *Moſes*. When *Moſes*, ſay they, makes mention in that place of the daily ſacrifice, it is written, *early in the morning*: But when he ſpeakes of the oblation for the ſeventh day, it is written, in the day of the Sabbath: The meaning of which words is this. The daily ſacrifices were wont to be offered early in the morning before it was light (inſtead of which they repaire at this day earely unto their Synagogue to ſay their morning prayers) as was formerly declared. But upon the Sabbath a longer ſtay was made, and the ſacrifice was not wont to be offered before perfect day. Wherefore the Jewes ought to ſleep larger upon this day then another, and to goe later to morning prayer then at other times, to recreate themſelves for a longer ſpace upon their couches, for the joy and delight accrewing by the Sabbaths reproach.

When they are once come into the Synagogue, they pray as at other times, yet ſaying and ſinging more prayers and anthemes then ordinary, in honour of the Sabbath. Upon this day they doe not put on their phylacteries (of which we ſpoke in the fourth Chapter) and that becauſe the Sabbath it ſelfe is a ſign of the Jewiſh faith, and that this was given to the Jewes onely, and commanded by them to bee ſanctified, and therefore

fore they have no need of other ſignes, as the phylacteries and circumciſion, whereby a Jew may bee knowne from other men.

They bring the booke of the Law out of the Arke in that pompe, which we ſpecified in the ninth Chapter. They read out of it ſeven ſections of the Law, for the performing whereof ſeven particular perſons are called out. Whoſoever is called, comes up by the doore next unto him, and goes downe by the other; becauſe it is recorded of the people of Iſrael to have done the like. For ſaith the Scripture, *the gate of the inner Temple which lookes unto the north, ſhall be ſhut for the ſpace of ſix daies, wherein you may worke, but upon the Sabbath day, and upon the day of the Calends it ſhall be opened. And the Prince ſhall enter by the way of that gate, and ſhall ſtand at the poſts thereof; and the Prieſts ſhall offer his burnt offering*, &c. Hence it appeares, that when they come into the holy Temple upon the Sabbath day, they came in at one doore and went out at another.

They are alſo accuſtomed to read ſome certaine ſections out of the Prophets; in which the ſame ſubject is handled, that is treated of in the bookes of *Moſes*. This cuſtome then had its originall, when they were interdicted to reade the bookes of *Moſes* in their Synagogues. For at that time they began to read in the place thereof, a Lecture out of the Prophets, which they named *Hapharah*, which was as a certain expoſition upon the Law of *Moſes*. This cuſtome was in force in the daies of the Apoſtles; for thus it is recorded. *For they that dwell at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the Prophets which are read every Sabbath day, they have fulfilled them in condemning him.* Again, *Moſes of old time had them that preached him, being read in the Synagogues every Sabbath day.* And although at this day they are not prohibited to read and teach *Moſes* in their Synagogues; yet they keepe the cuſtome of reading the Prophets; for they cannot be too converſant in well doing.

They pray alſo for the ſoules of them, who in their life time did not rightly ſanctify the Sabbath. For the Rabbines perſwade themſelves, that theſe are toſſed in hell from ſide to ſide both after and before the Sabbath, and therefore they pray for them thereupon. Their

Minhag. p. 12. *Orach chajim. num.* 288.

Their prayers in the Synagogue muſt not continue any longer then ſix a clock in the morning. For it is forbidden either to faſt or pray any longer, according as their Doctors have collected out of that ſaying, *Thou ſhalt call the Sabbath Oneg.* For the word *Oneg* ſignifying delight or pleaſure, is written without the letter *Vau*, which in numeration, maketh ſix. By which the Prophet would ſecretly inſinuate, that we ought not to faſt after the ſixt hour, or the middle of the day; becauſe otherwiſe it would come to paſſe, that the Sabbath ſhould not be a pleaſure, but rather a vexation unto us. Therefore morning prayer being ended, they eate their ſecond Sabbaticall meale, making themſelves merry in honour of the Sabbath.

If any have dreamed ſome ominous dream: as the book of the Law to be burnt, the beams of his own houſe to fall down, his teeth to fall out of his head, or ſuch like, he muſt faſt untill it be late at night, and that not without cauſe, ſeeing ſuch phantaſticall meteors portend no faire weather. If the jaw bones of any one in the time of ſleep, ſeem unto him in the time of ſleep to fall out of their place, ſuch a dream is a good dreame, becauſe it betokens the teeth of all his enemies that intended evill againſt him. If to eate be burdenſome unto any, and to faſt a pleaſure, he may faſt by ſtatute. If any cannot abſtaine from teares, he may weep by authority, becauſe ſuch a ones lamentation, is his owne delight, his adverſaries recreation, both which are conducible to a ſanctifyed celebration of the Sabbath. Yet notwithſtanding, whoſoever faſts upon the ſeventh day, he muſt faſt alſo upon the day following, becauſe he feared not to ſubſtract the pleaſure due unto the Sabbath day.

Moreover it ſeemeth good unto the wiſe men among the Jewes, that dinner being ended, that ſomewhat ſhould bee learned by ſtudy, and ſome Chapters read out of the holy Bible. For upon a certaine time, the Sabbath complained unto God, that every thing in this univerſe had a like unto it ſelfe, of which it was onely deſtitute. Then God inſtantly replyed, and ſaid, The people of Iſrael ſhall from henceforth be thy mate: for they upon the Sabbath day bend their ſtudy to the learning of the Law, which if they did not, they would at that time

Min. page. 13. Caphtor Uperach p. 43.

time be altogether idle. Then the Law posting unto Gods tribunall, poured out its complaints and said; When Israel shall returne into his owne land, and one shall goe unto his farme, another to his vineyard, who shall then learn or study me. God answered, the Israelites shall doe it, who resting upon the Sabbath, shall practise nothing else. By reason of these complaints, it was concluded and thought meet, that upon the Sabbath day after dinner, every one should busse himselfe either in reading of the word of God, or, in collecting something out of their bookes of morality, whereby they might be incited unto the feare of the Lord, and so the Law and Sabbath might not have any more just occasion of complaint. But alas how rare readers they are in these good books, experience gives an evident demonstration for the whole weeks space; time enough a man would think. They speake not so much of their bargaines, usury, buying and selling, as they do upon the Sabbath day.

At even-tide they returne againe into the Synagogue, and prayer ended, they fall to their supper, the third and last meal upon this day, while the day is not yet gone, nor the Sabbath altogether come to its period. They doe not at this time eate much, because their time is short, and because they are bound to shut up the Sabbath with thanksgivings. Moreover, it often fals out, that when this meale is provided for them, they are not an hungry, because they filled their paunches more largely at dinner, which often holds unto the evening. These meales or banquets they repute as a thing strictly commanded, and for a worke of singular excellencie and goodnesse, concerning which they writing very many things in the Talmud, are of opinion, That whosoever celebrates them frequently and diligently, he shall not taste of hell torments. he shall be defended against that most fearefull warre of *Gog* and *Magog*; he shall bee preserved from the trouble and vexation, which shall be upon the earth about the comming of the Messias, which they call, *Chebble hammaschiahe*.

Tract. de Sab. c. 16 p. 118. *Orach chajim. num.* 291.

Between evening and night the use of cleane water is prohibited, neither is it lawfull to drinke of the brooke, because the soules of the wicked deceased doe as yet bath and coole themselves therein, knowing that they must presently return into hell.

A dolores Messiæ.

When the end of the Sabbath approacheth, and the third and laſt repaſt finiſhed, many uſe ſuddenly with great expedition to ſnatch away the table cloth; dreaming that by ſo doing, due reverence ſhall be exhibited unto them.

The night inveloping the earth in darkneſſe, they againe aſſemble themſelves to prayer, ſing ſweet Sabbaticall hymns, eſpecially that prayer, *veharacham*, with a raviſhing *Nigan*, their deſcant reſounding in an amiable melody, much like the ordinary catter-wauling in the moneth of March; and in ſo doing, they chant their farewell to the holy Sabbath. They continue theſe their ſongs untill much of the night be ſpent, out of pity and compaſſion towards the ſoules of the wicked Iewes: And that to this end; that the longer theſe their devotions are a finiſhing, the later their returne ſhall bee into the infernall pit. For as upon Friday at eve there is a loud proclamation made in hell, that all the wicked ſhould depart the place, and goe into the earth to celebrate the Sabbath, that all Iſrael may upon this day reſt from their labours: So upon Saterday at night ſo ſoone as the Iewes have ended their evening prayers, a ſecond proclamation goes forth to will and command all damned ſoules to returne into the place of torment. In theſe their benighted chanting oriſons, they oftentimes call upon *Elias* the Prophet, ſaying that he is promiſed unto them, that hee will not come, but either upon the Sabbath, or ſome great Feſtivall. Therefore the Sabbath now being paſt, and hee not comming, they intreat him that hee will not faile to come upon the next, and declare the comming of the Meſſias. (Perhaps good *Elias* is not quick of hearing, that he being for ſo long a time invited, yea intreated to come, doth not come as yet) The *Chachamim* and skilfull Rabbines alſo record, that *Elias* the Prophet ſtanding under the tree of life in Paradiſe, regiſtres the merits and good workes of the Iewes, wherewith they diligently celebrate the Sabbath. Laſtly, when they ſing the certaine ſong, whoſe beginning is *Barechu*, Then the women make ſpeed unto their owne wels, to draw water out of them.

Minhag. p. 3. *Orach. chajim num.* 295.

Bleſſed are they.

Num. 20.

It is alſo written, that the fountaine *Meribah*, of which they dranke in the deſert, flowes into the ſea of *Tyberias*, and iſſuing out of it, intermingles it ſelfe with all other fountains.

Now

Now it comes to paſſe, that any of the Jewiſh women drawing any of the foreſaid water in that inſtant, may uſe it as a choiſe ingredient for ſome excellent medicine. Moreover whoſoever drinkes of a fountaine ſo qualified, ſhall have preſent remedy for any diſeaſe, yea though his whole body be infected with the french pox. Upon a certain time a woman preſently upon the ending of the prayer *Barechu*, went to draw water; at that inſtant the fountaine *Meribah* preſented it ſelfe unto her: for which reaſon ſhe protracting the time of her returne homeward, her husband began to chafe and ſwell with anger; which the woman taking notice of, through feare ſtreaming from the fountaine of his choler into the channels of her body, made her let the paile of water to ſlip out of her hand unto the ground; whereupon ſome few cooling drops being by the fall beſprinkled upon the diſeaſed body of her raging husband, were as ſo many skilfull Chirurgions to the place they onely touched. This the good man got for his anger, who if hee had drunke up all the water, perhaps he might have gained a finall recovery. Hereupon the Rabbines ſay, that an angry man reapes no other profit by his cholerick behaviour, but his owne anger.

Minhag. p. 4. *Orach. chajim. num. 299 in fine.*

Colbo c. 41.

In the laſt place, the Jewes make a diviſion and interpoſe a difference between the Sabbath, and the week following giving God thanks, that he hath given them ſo much grace, as to celebrate the Sabbath in that good manner. This is done by their Reader in the Synagogue after evening prayer, and this he doth for the poor peoples ſake, who cannot by reaſon of their neceſſity, doe it in their owne houſes. Otherwiſe the Maſter of every private family doth it in his owne dwelling, in manner and forme following. A great candle is lighted much like unto a Torch, which they call *Ner habdalah*, or the candle of diviſion or deſtruction. Then they bring in a little box commonly made of ſilver, full of the beſt perfumes. In the next place the Maſter of the family takes a cup full of wine (but if there be no wine in that country, then he takes ale or beer inſtead thereof) and ſings with a loud and ſhrill voice, *The Lord is my Salvation and my truſt, I will not feare, becauſe he is my ſtrength and my praiſe: God the Lord is my health. He hath delivered me out of all my trouble, and mine eye hath ſeen her de-*

fire upon mine enemies. The Lord of hoſts is with us, the God of Jacob is our refuge, Selah. I will take the cup of ſalvation, and call upon the name of the Lord. Hee hath been a light unto the Jewes, that is to ſay, joy, gladneſſe, and honour.

Theſe words ended, he bleſſeth the cup, and pouring a little of the wine therein upon the ground, he ſaith, Bleſſed bee thou O Lord our God, King of the world, who haſt created the fruit of the vine. This done, taking the cup in his left hand, and the little box full of perfumes in the right, and ſaying, Bleſſed be thou O God, who doſt create divers kinds of perfumes; He puts the box unto his noſe to recreate his ſmell, and reacheth it to every one in the family for the ſame end. Then taking the cup againe in his right hand, he goes unto the great candle, uſing no ſmall delight in an exquiſite contemplation of the nailes upon his fingers, ſo that bending his fingers towards his wriſt, they caſt a certaine ſhadow upon the palme; after this he ſtretcheth forth his hand the ſecond time, ſo that he may know by the candle light, that his nailes are whiter then his fingers, which he perceiving, ſaith, Bleſſed be thou O God our God, King of the world, who haſt created ſuch a reſplendent candle. Then he takes the cup againe into his left hand, looking in the like manner upon the nailes thereof. Then by and by he transfers the cup into the right hand, and ſaith, Bleſſed be thou O Lord our God, King of the world, who haſt put a difference between the holy and unholy, between light and darkneſſe, between Iſrael and the Gentiles, between the ſeventh day, and the other ſix dayes of the weeke deſtinated for labour. While hee is a repeating this prayer, he poures a little of the wine out of the cup upon the earth; Then he drinks a little of it himſelfe, reaching it unto others, that they may ſup of the ſame.

Amongſt theſe nocturnall petitions, there is one which begins, *Vaiehi Noam*, in which the letter *zaiyn* is not found, which ſignifies weapons; whoſoever therefore ſhall ſay this prayer with a devout minde, hee ſhall bee ſafe and ſecure that whole night following, from any kinde of weapon, ſo that he ſhall neither be killed, nor have the leaſt ſcratch given him. In the the like manner he ſhall be ſafe from the devill, when he devoutly ſaith that prayer, beginning, *Schema Iſrael*, Heare O Iſrael,

Iſrael, &c. For the firſt verſe begins with the letter *Schin*, and ends with the letter *Daleth*, which two joined together, make *Scheds*, which word ſignifies a Devill.

This diſtinction of the Sabbath they prove from thoſe words, *that you may diſcern between the holy and profane*; and thoſe, *God ſeparated the light from the darkneſſe*. Some take of the conſecrated wine, and anoint their eies therewithall; others waſh their face in it, thinking it a wholſome medicine againſt the fluxes of the eye; others bath their arteries therewith, becauſe it is a meanes to lengthen their dayes; others ſprinkle it in every corner of the houſe about the beds, and cradles of infants, dreaming that it is ſoveraign againſt enchantments and witchcraft. The truth is, this wine is of ſo high eſteeme amongſt them, as that other alſo wherewith they initiate the Sabbath. Lev. 10. 10. Gen. 1, 4.

They ſmell the perfumes, leſt they ſhould fall into a ſwoon, while one of their ſoules departs out of the body. For upon the Sabbath day they have another ſoule beſides that which they live by at other times. Concerning this matter, *Antonius Margarita*, in his booke of the faith of the Jewes, writes in this manner. It is written in the Jewiſh Talmud (ſaith he) that every man hath three ſoules, and it is proved out of theſe following words of the Prophet *Iſaiah*, *Thus ſaith the Lord, who created the heaven, and ſtretched it out, who made the earth, and whatſoever groweth thereon; who giveth life and breath unto the inhabitants of it*. According to the letter of this text, they find two ſoules in man, to which if we add the naturall ſoule, there ariſeth three. Whereupon they alſo write, that two ſoules depart out of a man ſleeping, the one of which goes upward unto God, to learne things to come, the other goes downward into the earth, and running to and fro, contemplates nothing elſe but injuſtice, ſinne, fooliſhneſſe or vanity. The third they call *Ruach Behemoth*, the irreaſonable ſoule, which being the firſt of all received by man, is ſeated neare unto his heart, and ſees all things whatſoever the other two ſoules in their abſence from the body have heard ſeen or done; and hence proceed and iſſue all our dreames, which therefore are not alwaies to be contemned. They ſay moreover, that upon the Sabbath a man hath another ſoule beſides theſe, which

enlarges his heart, that he may keep the Sabbath more honourably, and exhilarate himſelfe in a higher ſtraine of mirth, then it were poſſible for him to doe, if hee were deſtitute of the ſame. But the Sabbath once being ended, this ſoule departs, and the man becomes weake thereupon, againſt which his faintneſſe, hee may proſperouſly uſe theſe ſweet ſmelling odours, that the body may have wherewith to recover its former ſtrength. Hitherto *Margarita*, but whence he had theſe words, I cannot as yet finde.

Tract. Betzah cap. 2. p. 16. Concerning this ſuperfluous ſoul, I remember I have read this in the Talmud. *Rabbi Joſe* ſaid, in the name of *Rabbi Simeon*, who was the ſonne of *Jochai*, that all the commandements that God gave unto the Iſraelites, he gave them in publike, except the Sabbath which he gave in private; as it is recorded, *The Sabbath ſhall be an everlaſting ſigne between me and the children of Iſrael.* Where the Jewes by *an everlaſting ſigne*, would underſtand *a ſecret token*, willing that the Sabbath ſhould be hid from all other nations, and onely manifeſted to the Jewes. (Therefore marke diligently, Chriſtian Reader, how the Hebrew word *leolam*, ſignifying everlaſting, any reaſonable ſoule being judge, muſt according to the Jewiſh interpretation, ſignifie hidden and concealed.) Hence the Rabbines in their *Gemarah* ask the queſtion, that if the Chriſtians and other people do not know that we have a Sabbath, how comes it to paſſe, that they in time to come ſhall be puniſhed for the contempt of the Sabbath, and for the not keeping thereof? They make anſwer to themſelves, ſaying, they know well enough that wee keep the Sabbath, this is not hidden from their eyes, and therefore they are to be puniſhed becauſe they will not keepe it. But the reward due unto the obſervance thereof, is hidden from them, and this they know not; yet if they would rightly celebrate the Sabbath, they ſhould alſo know the reward. But this is a thing impoſſible for them to put in execution, ſeeing they are deſtitute of the ſuperfluous ſoule, becauſe it being given to men rather upon that day then others, and that more abundantly doth enlarge their hearts, that in the time of the Sabbath, they may take their reſt with eaſe, eat and drinke well and merrily, and ſet all care and ſorrow a packing from their breaſts. Hereupon *Rabbi Simeon* the

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ſonne

ſonne of *Lakiſh*, affirmed, that God gave this ſoule to man upon the Sabbath about eventide, and tooke it from him again at the end of the Sabbath, as it is written, *When he had taken reſt even to ſatiety, the Sabbath remaining, then was he deprived of his ſoule*; to wit, the ſuperfluous one. Where againe note, how neatly the Iewes interpret the holy Scriptures; for the verbe *jinn phesch* in that place, is rendred by the Rabbines, to want or bee deprived of a ſoule, whereas it hath a clean contrary ſignification: to cheriſh, recollect, recreate, ſtirre up the ſpirits, and moſt properly to breath; which after the manner of men, we aſcribe unto God, concerning whom it cannot be ſaid nor underſtood, that he hath loſt a ſoule. In this their blindneſſe, the Iewes bluſh not to place their chiefe wiſdome and knowledge. Tract. Taanis de jejunio. cap. 4. p. 7. Schabbat raiin apheſch.

Concerning this ſuperfluous ſoule, *Rabbi Abraham* alſo hath a moſt accurate diſpute in his *Madraſch* or Expoſition upon the Pentateuch, which book is called *Zeror hammor*, in Engliſh a bundle of Myrrhe. Other interpreters in this place, ſay, thinking their opinion to be more plauſible, that the Iewes uſe to ſmell to the perfumes, becauſe the fire of hell, the Sabbath yet laſting doth not ſtinke; but ſo ſoon as the Sabbath is ended, and the doores of hell ſet open, that the ſoules of the wicked departed this life, may enter againe into the place of torment, then it begins to ſend out an ill ſavour, againſt which, the noſing of thoſe odors are a preſent remedy; as it is recorded in their Germane Minhagin.

They looke upon their nailes alſo, becauſe of their fruitfull growth, which although they be alwaies cut upon the Friday, yet notwithſtanding, they alwaies grow againe. Others ſay, that this is done in remembrance of that garment, which God at the firſt made for *Adam* in paradiſe; for it was of the colour of the nailes of a mans hand. Others that all this is done to diſtinguiſh the nailes from the fleſh; which wonderfull conſideration had its firſt originall from *Adam*: Who, when he ſaw the whole world wrapt up in darkneſſe, weeping, ſaid, Woe unto me for whoſe ſinne alone the whole eirth is darkned! Then God ſuggeſted this into his mind, that he ſhould take two ſtones, and ſtrike the one againſt the other; which he doing, the fire ſparkled out, whereat he lighted a candle. Then Tract Talm. pſachin. c. 4. p. 54.

Then *Adam* marking that he was every whit naked, the utmoſt parts of his fingers onely excepted, he praiſed God with a greater admiration, as we may read in the book called *Colbo*.

They poure ſome part of the conſecrated wine upon the ground for lucks ſake, becauſe ſuch an effuſion prognoſticates that houſe to become plentifully ſtored with all things neceſſary for the ſuſtenance of life; and that in ſuch a manner, that they ſhame not to write, that in what houſe ſoever this wine is not poured out as water, there is no bleſſing at all reſident.

Some are of opinion, that this pouring out of the wine, to be done for the refreſhing of *Corah* and his rebellious companions; for the Jewes doe fooliſhly perſwade themſelves, that theſe being ſwallowed up of the earth, doe as yet remaine alive therein, and are comforted by this conſecrated wine.

Tract. Sanhedrin. cap. 7. A little before ſomewhat was delivered concerning the ſtinke of hell fire: for the confirmation of which, we have this ſtory in the Talmud. That wicked man *Turnus Rophus* upon a certaine time, demanded of *Rabbi Akibha*, in what reſpect the Sabbath did excell other daies of the weeke, that they ſhould proſecute it with ſo great honour. The Rabbine replyed, why doe mortals more honour thee, then other men of the ſame mould? becauſe ſaid the King, my liege will have it ſo. To whom *Rabbi Akibha* anſwered againe, The King of Kings, even our God himſelfe, wils us to give more honour and reverence unto the Sabbath, then to any day in the weeke beſides. *Turnus* replies, who can certainly aſſure thee, that your Sabbath day is the ſeventh day, and ſo the true Sabbath indeed; perhaps you may celebrate it upon ſome other. The Rabbine anſwers, this may be proved, 1. By a water-courſe of the River *Sambation*, who e ſtreame is ſo headſtrong for the ſpace of ſix daies, that it roles huge great ſtones along with it; by reaſon whereof, it denies any one paſſage for the whole weeke, but upon the Sabbath day it ſtands unmoveable not running at all, in honour to the Sabbath. 2. I can draw an evident argument for the demonſtration hereof, from thy fathers Sepulchre: For all the weeke long, the ſmoake and ſtench of hell fire iſſues out of it, becauſe for that ſpace he is tormented

tormented therein; but upon the Sabbath day, the Sepulchre ſends out no ill ſavour; the reaſon is, thy father at that time is come out of hell, and takes his reſt, ſo that the fire thereof hath no power over him, and for this very cauſe ſmoaks not upon that day. When *Turnus* heard theſe words of the Rabbine, he ſaid unto him, peradventure the time of his adjudgement to hell torments is now expired? The Rabbine bids him goe unto thy fathers tombe, the Sabbath now ended, and ſee if it doe not ſmoake as yet. Which *Turnus* hearing, went and found it to be as the Rabbine had ſpoken.

This moved *Turnus* to a hainous enterprize, for by enchantments, he cals his father from hell, and thus beſpeaks him. How comes it to paſſe (ſaid hee) who diddeſt not ſanctifie the Sabbath all thy life long, ſhouldeſt now being dead, obſerve and keep it? How farre is the time ſpent, ſince thou becameſt ſo godly a Jew? He anſwered, My ſonne, whoſoever living among you will not keep the Sabbath willingly in this place after death, muſt be forced thereunto. The ſonne replies, how are you occupied I pray you upon the worke dayes? Upon them, ſaith he, ſome burns us with fire; but upon the Sabbath day we enjoy our reſt: For upon Friday at evening, a Proclamation goes forth, declaring that the time of ceſſation is now preſent, and that the wicked ſhould depart to celebrate the Sabbath; which we hearing, betake our ſelves to reſt, and in reſting, ſanctifie the Sabbath. Then in the end of the Sabbath, when the Jewes have ended all their prayers, then comes an evill Angell called *Dumah*, who is our Maſter, and commands us to returne into hell, becauſe the people of Iſrael have now put an end to their Sabbath. Then wee recoiling into hell, are ſcorched by the flames thereof, untill the next Sabbath. Theſe are our infernall imployments.

If any have an itching deſire to read any more concerning theſe horrible trifling fopperies, let him reade *Rabbi Bechai*, *in parſcha vaiiſchma Jethro*, that is, in his expoſition upon the eighteenth Chapter of *Exodus*, where hee writes many things about the Sabbath. Now ſeeing God in the Law of *Moſes* and the Prophets, oftentimes commanded the Jewes, that upon the ſeventh day they ſhould doe no manner of

work, and ſo abſtaine from the prophanation thereof. Hence ariſeth a grand controverſie among the Rabbines, what may be done, what left undone thereupon. Concerning which matter there is a large tract in the Talmud, upon which the chiefe and moſt learned Rabbines, have written a Commentary; ſo that whoſoever could broach the moſt ſubtle and acute meditations, concerning the genuine manner of ſanctifying the Sabbath, he was, or certainly would have been accounted a teacher unto others. I will onely repeat ſome few things conducible to the matter in hand.

First then, whereas God in his Law commands, that not only man, but alſo the beaſt ſhall reſt upon the Sabbath day; The Rabbines with a curious kind of augmentation, enquire how far any beaſt, as horſe, aſſe, or others of the ſame kinde, may lawfully goe upon the Sabbath day? Whether alſo any of theſe creatures may be allowed to carry any burden thereupon. This queſtion is fully ſtated, and that doctor-like determined of in the Talmud.

Tract. de Sab. cap. 5. p 52.

Orach. chajim num. 305.

1. No beaſt muſt be ſuffered to go out of doores upon the Sabbath, carrying more upon them, then that wherewith hee may be led, curbed, and kept under. So a horſe or an aſſe going out of his Maſters ſtable, muſt have nothing upon him but a bridle or halter.

2. An ape, monkey, beagle, hunting-dog, muſt not go out of doores without a coller, to which a leaſh muſt be tyed, that they may not flie away and eſcape: Yet alſo they uſe theſe creatures thus upon other dayes then the Sabbath.

It is alſo prohibited to ſaddle an horſe, much more that any man ſhould ride, or lay any burden upon him, leſt hee ſhould bee over-loaden to his hurt. If any upon the Sabbath day returne home, or goe to ſome Inne upon the backe of an horſe or aſſe, it is lawfull for him to looſe his ſaddle, but not to take it off; but if the horſe or aſſe chance to ſhake it off, then is the horſe-man faultleſſe, and to bee excuſed.

If any lead his horſe by the bridle, he muſt have a ſerious care that he ſuffer not the bridle to hang an handsbreadth from his off his hand; and thus he muſt doe, leſt ſome ſhould thinke that he carries it in that faſhion for his owne pleaſure. Hee muſt

muſt furthermore, take heed that the bridle hang not too looſely betwixt him and the horſe, for in ſo doing, hee ſhal ſeeme not to lead the horſe, but to carry the rainges for the nonce; and it is not lawfull to carry the leaſt thing upon the Sabbath.

It is contrary to their religion, to ſuffer a hen to have a clout or rag about her foot or wing, as a marke whereby ſhee may be known of the owner upon the Sabbath day. Wherefore the clout ought to bee taken away upon the Friday, that ſhee may reſt upon the ſeventh day, without moleſtation.

If any beaſt chance to fall into a ditch, and cannot recover it ſelfe, then they give it meate untill the Sabbath bee fully ended, at what time they draw it out. If the ditch be full of water, ſo that the beaſt cannot conveniently eat its fodder, then they caſt in lopps of ſtraw to underprop it, that it may not bee drowned in the water, if it can by this meanes eſcape it. If by its own help it can lift it ſelfe out of the ditch, then the Jew is blameleſſe, and not guilty of the profanation of the Sabbath.

Note that that ſeemes contrary to this which Chriſt objected to the Jewes for accuſing him for healing upon the Sabbath, ſaying, *who is there amongſt you, who having a ſheep fallen into a pit upon the Sabbath day, will not ſtraight goe and draw him out?* As though he had ſaid; If you think it lawfull for you upon the Sabbath day, to draw a beaſt out of a pit, that the life thereof may be preſerved; how much more is a man to be helped upon that day, who is of farre more worth then a beaſt? Out of theſe words I ſay it ſeemes to follow, that in Chriſts time it was permitted unto the Jewes, to draw a beaſt out of a pit upon the Sabbath day: Whereas the canon Law of the Jewes, which is their ſpirituall and Talmudicall Law, is diametrically oppoſite hereunto. And hence truly it was that that wicked Jew, *Rabbi Lipman* in his booke called *The triumph over the foure Evangeliſts*, written in the yeare of Chriſt, 1459, accuſeth our Saviour to have taught falſely, and againſt their ſtatutes and ordinances, that the Jewes were then wont immediately to draw out an oxe, or any other beaſt fallen into a pit upon the Sabbath day: as *Sebaſtian Munſter* hath regiſtred Mat. 12. 11.

the inditement in his Commentary upon St *Matthews* Goſpell in Hebrew. To which I anſwer, that Chriſt the truth it ſelfe, never could ſpeak any thing but truth, for there was never any falſhood or guile found in his mouth; yea ſooner then the Iewes, together with their father the father of lies the devill, can evidence the contrary, theſe ſuperſtitious brats ſhall ſuffer eternall ſhame. It is true indeed, that the law contained at this preſent in the Talmud, is of that ſtampe, that out of it Chriſt may be proved a lyar; as amongſt others, an inſtance urged by *Munſter* out of a Saxon Hiſtory, concerning a certaine Iew, who upon the Sabbath day (ſir reverence) fell into a Jakes, makes manifeſt; For he being left there, was ſuſtained with food, and not preſently drawne out. The Biſhop of the place alſo ſtrictly charging and commanding the Iewes, that they ſhould not draw him out upon the Lords day, holy in the ſacred ſolemnization thereof to the Chriſtians. Whereupon it came to paſſe, that for two daies ſpace, he was forced to remaine in this houſe of office, that he might the better learn his duty. I confeſſe therefore, that their Talmudicall decrees which are in force with them at this day, are contrary to Chriſts ſayings; but that it was ſo from the beginning, it is a manifeſt untruth. For 1. The traditions and conſtitutions of the Iewes themſelves, according to which they lived in Chriſts time, brand it with no leſſe. And againe, how came it to paſſe, that if Chriſt had lied or ſpoken falſe, the Phariſees did not preſently hit him in the teeth therewith? Certainly the Phariſees would have contradicted the words of our Savior, if he had ſpoken any thing oppugning their common traditions and ordinances. Now if any ask how it came to paſs, that this was inſerted into the Law, which they at this day embrace. I anſwer, that it is a new conſtitution foiſted by the Rabbines and Writers of the Talmud, into their *Gemara*, or their Appendix of ancient traditions in hatred to the New Teſtament and Chriſtian Religion, ſome hundred of yeares after Chriſts nativity, as appeares moſt manifeſtly out of the Talmud. For into this they thruſt in ſuch a tradition, that they might perſwade the ignorant, that Chriſt ſpoke falſe. But to returne to the matter in hand.

Tract de Sab. c. 18. p. 128.

It is permitted unto a Iew, to ſpeake unto a Chriſtian to milke

milke his cow or goate, leſt the milke through its abundance, ſtraining the beaſt, ſhould put it to miſerable torture: not that the Jew hath any deſire to bee fed with the milke, for ſo it were all one, as if he ſhould have milked her himſelfe. This being granted, that whatſoever a man doth by another, it is all one as if he did it himſelfe. Whereupon it hath ſeemed good to ſome of their Doctors, that a Jew may buy milke for his money of the Chriſtians, that hee may lawfully upon the Sabbath day, feed thereupon; ſeeing the Chriſtian milkes the cow for his owne gaine, and not in any love to the Jew. But ſeeing theſe things are to full of quirkes, and cannot bee ſufficiently deſcribed, wee will let them paſſe, and deſcend to others. Something therefore is now to bee ſpoken of the reſt and ſanctifying of the Sabbath concerning every one.

In the firſt place it is prohibited both to men and women, to run upon the Sabbath day, above two paces of the length of an ell, unleſſe they doe it to fulfill ſome one of Gods commandements; for if they practiſe the contrary, then their ſight, as was formerly mentioned, ſhall be diminiſhed. Yet notwithſtanding, it is permitted to young men to recreate themſelves in jumping, running, and dancing, alwaies provided they doe it in honour to the Sabbath. It is alſo lawfull to jumpe over a ditch, but not to goe into the water, which if any doe they compell him to dry his ſtockings againe.

A man cannot have any licence to carry weapons about him, ſuch as are, the ſword, ſpeare, or helmet.

The Taylor ought not to goe out of doores in any garment wherein he hath ſtuck a needle.

A lame man that cannot goe without a ſtaffe, may lawfully uſe one, which is denied to the blind man.

They are not to goe upon crutches or ſtilts, pretending the deepneſſe of the water, or thickneſſe of the clay; for although thoſe ſtilts do ſeeme to beare men, yet in very deed they are borne by them.

It is prohibited to carry any thing any whither.

It is a hainous offence to turne whiflers, and weare vizards for the terrifying of others.

It is lawful for to carry an emplaſter applied for the curing of

any wound; yet if it chance to fall off, it is not permitted to be taken up againe, and laid to the ſame ſore.

It is an offence to bind up a green wound given upon the Sabbath day.

It is a capitall piece of buſineſſe, to carry gold or mony, or any other coine, packed up in a ſacke or ſatchell, or ſewed in their garments when they goe a pilgrimage.

Orach.chajim num.301. It is lawfull for them to wipe off the clay cleaving to their feet, by rubbing them againſt ſome wall; but it is not meet to rub it off upon the earth, leſt he that doth it ſhould ſeem to fill up a certaine ditch.

Any man may by ſtatute rub off the dirt from his ſtockings or cloake, ſo that it be not already hardened, for then a duſt ſhould ariſe, which ſome taking notice of, might thinke ſuch a man impudent and brazen faced in the performance of ſuch an action.

If any chance to defile his hands with duſt, it is lawfull for him to purifie them at a mares taile or cowes taile, or the maine of an horſe; but it is prohibited to be done with a towell, or any ſuch pure matter, leſt they ſhould be forced to waſh the ſame upon the Sabbath day.

Orach.chajim num.308. & 312.

It is not permitted unto any to carry a flap to kill fleas withall or any ſuch diminutive animals.

If any have ſuch need, that he muſt of conſtraint be ſubject to the neceſſitation of nature, it is lawfull for him to gather a few ſtones together for the performance thereof. If he have at home ſome place a purpoſe for the ſame buſineſſe, then is hee permitted to gather ſo many ſtones as hee can carry in his hands for the more commodious effecting thereof.

It is not lawfull to catch a flea skipping, either upon the earth, or their garments. If ſhee chance to bite, then they are permitted to catch her if they can, not to kill her, but to throw her away alive, and ſend her a grazing.

It is lawfull to kill a louſe. Yet *Rabbi Eliezer* ſaith, that whoſoever kils a louſe upon the Sabbath day, his treſpaſſe is as hainous, as if he had kill'd a Camel.

Concerning the two laſt Canons, and the true meaning of them, there have been many and hot diſputations. Some have

have concluded, that it is not lawfull to kill any creatures upon the Sabbath day, which do multiply according to the ordinary courſe of nature; of which ſort are fleas, who by a naturall commixture hatch egs; and on the contrary, to deſtroy all thoſe, whoſe originall is from ſweet and corrupt humours; to which kind lice may be referred. Although in this cauſe a certaine doubt ariſeth, becauſe it is the poſition of a certaine Rabbine, that an egg is the mother of a louſe. Hence a Rabbine; God ſitting in heaven, feeds all his creatures, from the Rhunoceros horne, to the egg of a louſe, that is to ſay, all living creatures from the greateſt to the leaſt. The full ſtate of this queſtion may be had in the Talmud, and therefore there is no neceſſity that it ſhould bee here inſerted, and that chiefly for this reaſon, becauſe every one is not apt to dive into the depth of ſuch ſubtilties.

It is not permitted to any, to clime a tree upon this day, leaſt ſome bow ſhould break.

If any one have hens, or any other creatures in a garden, or other place expoſed to raine, he muſt have an exact care, that he give them not any more corne for their ſuſtenance, then they may at once eat up, for otherwiſe the reliques would ſprout out, the raine making paſſage for it, and the Jew ſhould be guilty of ſowing ſeed upon the Sabbath, and ſo become the father of an hainous offence.

It is not lawfull to play upon any kind of inſtrument, having ſtrings upon it, and yielding any ſound at all; neither is it permitted to ſing or dance unto the pipe. *Orach. chajim, num. 338.*

It is forbidden to ſing a pſalme, or any other ſong, with the hiſſing behaviour of the mouth.

It is not permitted to any, for to hiſt unto his fellow, to ſummon him to come unto him.

It is not lawfull for any one to knock at a doore with an hammer, or ſuch kind of inſtrument, though notwithſtanding the ſinging of any ſpirituall ſong or dance, bee not notified thereby; becauſe a man may be thought either to ſtrike his key into the doore, or elſe to be a building ſome other ſtructure: And this is the cauſe that the Maſter of the Synagogue beates their doores with his hand, at what time they are to accompliſh their devotions. Yet the Rabbines have permitted, that the

the Jewes may entreat a Chriſtian to play on the Sabbath day upon a lute, or to finger any other inſtrument in honour of the newly initiated nuptials of the married couple; never ſurmiſing that it is done for the Jewes ſake, as alſo ſeeing hereby, the vulgar jollity is more profuſe upon that day, for a more exquiſite celebration. No Jew at all is permitted to play upon any inſtrument by Act of Parliament, becauſe it ſavours not of godlineſſe, to play a Curranto upon the table, either to this end, that ſome may dance, or to ſtill a pettiſh child.

None muſt preſume to write with his finger upon a wet table, or in the ſand or duſt of the earth; yet they may imprint as many characters in the air, as they ſhall think meet. Moreover, no writing written either upon paper, or ſealed with wax, is to be ſcratched out.

Briefly, the Jewes have thirty nine chiefe and principall Articles, concerning workes and labours, to which all others may be reduced, which can be poſſible conceived. For even as a fountaine is parted in its gliding pace into ſeverall ſtreams and rivulets, which alwaies keep ſome reſemblance and analogy with their head, though oftentimes they loſe their naturall taſte and qualities, by reaſon of the places and channels in which they keep their courſe: Even ſo out of thoſe chiefe Articles concerning the labours of the Jewes, many moe labours ariſe and iſſue, as the River from the fountaine, which labours ſeem to differ much from the other, yet they alwaies doe correſpond in ſome ſimilitude; for example. The firſt and chiefe Article is, to *till, plow, or ſowe the ground*; to this Article theſe are reducible; *To dig, fill up ditches, dreſſe the garden with ſhovels, tranſplant herbes, plant vines, inoculate, loppe, to water herbes and young plants, or cyens*; and if there bee any other kind of worke to be done, by which any thing may be furthered in his growth. Hereupon the Rabbines for feare of filling up of ditches, have permitted it is lawfull to ſprinkle a chamber with water upon the Sabbath day, to avoid the riſing of the duſt, but by no meanes to ſweep it with a beſome, leſt ſome chinke or other ſhould be filled thereby. And for the ſame reaſon they have interdicted the caſting of nuts little ſtones, o ſuch like, into a ditch, as at a certaine marke. It is alſo prohibited that any one ſhould walke upon new plowed land,

land, leſt by hard treading, hee might either make a ditch, or fill one.

The ſecond Article, is concerning the *cutting down and reaping of corn.* To which are referred the plucking of dates, grapes, olives, olive berries; the gathering of figs and apples; the taking of honey out of the Bee hive, and many moe of the ſame nature. Hence it is permitted to taſte or eate an apple hanging upon the bough or branch upon the Sabbath day, but by no meanes to pluck it off. It is unlawfull to goe through a field of corne, eſpecially if the weather be rainy, for the ſeed may be rooted up by the heele, which is all one as if it were cut with the ſickle. Hence it was that the Jewes reprehended the Diſciples of our Saviour, for pulling the eares of corne upon the Sabbath. Mar. 13.

To the Article of threſhing, are referred the peeling, renting, ſhaking of hempe or flax; the ſpinning of woolli the ſtraining of any fruits which are full of moiſture; as olives, orenges, apples, grapes, the wringing of any wet cloth, and ſuch like. The giving of ſucke is alſo to be referred to this Article, yet the Rabbines do not agree in opinion concerning this matter. Hereupon it is much queſtioned, whether a Nurſe being bewraied by a child upon the Sabbath day, may lawfully make her ſelfe cleane? Many hold that ſhee ought to waſh her hands, by the meanes whereof, the filth may by little and little bee done away. But *Rabbi Joſe* diſlikes the opinion, and prohibits the doing of it, ſeeing ſuch a waſhing cannot goe in the number of ordinary ones. Thus I have ſhowne you three of their Articles, which in the Talmud are called the fathers of labour, by which you may eaſily know how to judge of the reſt, only I will add, that the offences committed againſt both kinds are accounted equall. The Articles which ariſe from the firſt, are called by the Jewes, *Toledoth* (a) Generations or off-

(a) *Todelath* תולדת הולדות **Generations.**

The ſingular number is not found in all the Scripture; the word is derived from ילד which ſignifies to procreate or beget. It is only twice found written fully, that is, with all the letters in the whole Scripture. In the ſecond Chapter of Geneſis, and the fourth verſe, *when God had finiſhed the generations of heaven and earth.* And in the laſt Chapter of the booke of Ruth, and the eighteenth verſe, where are reckoned up the *generation* of which Chriſt came, who is the fulneſſe of all things. *Rabbi Iſaac* gives the reaſon why it is defective in other places. At the creation death was not in the world, after the fall it came and cut ſhort the generations; but when *Phares* came, his generation was made compleat, becauſe Chriſt came of his ſeed.

ſprings, in the relation to the former appellation of fathers. He that offends againſt either, is eſteemed to deſerve ſtoning; but who out of deliberate malice tranigreſſeth the leaſt of them, God will blot his name out of the booke of life. Theſe things are more at large commented upon in the Talmud, the full deſcription whereof, as it is there ſet downe, many volumes are not large enough to comprehend.

Now although the Jewes in their owne fooliſh conceits, perſwade themſelves that they rightly obſerve and keepe the Sabbath, omitting nothing which appertaines to the honouring and ſanctifying thereof; yet experience it ſelfe, to which both their conſciences and doctrine give witneſſe, cries out, that they not at any time kept and ſanctified it as they ought. *Rabbi Jochanan* in that treatiſe of the Talmud about the Sabbath, in the ſixteenth Chapter and the hundred and eighteenth page, affirms, That whoſoever keeps the Sabbath as he ought, and as the ſtrict rule thereof requires, and abſtaines from Idolatry, ſhall have remiſſion of all his ſins; which he proves out of the fifty ſixt Chapter of Iſaiah, and the ſecond verſe, where it is thus written; *Bleſſed is the man who doth this, and the ſonne of man who laies hold upon it, and who keeps the Sabbath and pollutes it not,* מחללו *mechallelo*, and profanes it not, for ſo the word in the originall moſt properly ſignifies. Yet the skilfull rabbines will not have written *Mechallelo* but *Machollo*, which ſignifies, he hath obtained remiſſion. *Rabbi Jehuda* ſaith, that if the people of Iſrael had ſanctified the firſt Sabbath after the giving of the Law in that manner which they ought, there had never any ſtrange nation borne rule over them. For as it is recorded upon the ſeventh day after the giving of the Law, *ſome of the people went out to gather manna, and found it not*, for which ſinne of theirs, *Amalek came and fought againſt Iſrael*, as it is written in the next Chapter. *Rabbi Jochanan* in the name of *Rabbi Simeon*, who was the ſonne of *Jochai*, ſaith, that if Iſrael at this day, could but rightly keep two Sabbaths, one immediately following the other, they ſhould be preſently delivered out of their bondage; as it is written: *Thus ſaith the Lord, they that keep my Sabbaths &c. Even unto them will I give within my houſe and within my wals, a place and a name better then of ſonnes and daughters: I will give them*

Exod. 16. 27.

Exod. 17. 8.

Iſa. 56 4, 7.

them an everlaſting name, which ſhall not be cut off: Even them will I bring to my holy mountaine, and make them joyfull in my houſe of prayer. Becauſe therefore the Jewes are not delivered unto this day, yea are almoſt paſt hopes of a future deliverance, it muſt neceſſarily follow, that as yet they have not ſanctifyed the Sabbath as they ought: Yea, they themſelves confeſs ſo much, ſaying, that they were deficient herein in the times foregoing the deſtruction of the ſecond Temple, and that this was the reaſon why Jeruſalem was laid waſte; for thus they hold on in the Talmud. *Abbai* ſaith, that Jeruſalem was deſtroied, by reaſon her inhabitants profaned the Sabbath, as it is written; *Her Prieſts have violated my Law, and have profaned my holy things: They have put no difference between the holy and the profane, neither have they ſhewed difference between the clean and the unclean; they have hidden their eyes from my Sabbaths, and I am profaned among them. Therefore have I poured out mine indignation upon them.* Ezek. 22. 26. Verſe 31. And even ſo do the Jewes at this day; for they obſerve and keep the Sabbath onely with a good cup of wine, ſome daintydiſhes of fleſh and fiſh, and al kind of pleaſures to the utmoſt reach of their abilitie. They abſtaine from all outward workes, yea they will not have the leaſt finger in any thing which may carry any ſhew of labour with it, or which may adminiſter any occaſion, which may become a provocation to ſome worke or other. So often as they are neceſſitated, as in the winter time to the making of fires at ſundry times, to the ſnuffing of candles, putting out of their lampes, laying their meate to the fire, milking their kine, and ſuch like, they hire ſome poore ſervingman who is a Chriſtian, to do the ſame. Hence they are wont to glory, that they are the ſole Lords, Maſters and Free-men of the Chriſtians vaſſals and bond-ſlaves; and they who ſitting behind a hot furnace, ſhall doe all their workes for them. It were therefore in my opinion, very meet and convenient that the Chriſtian Magiſtrates ſhould interdict all thoſe that are their ſubjects, to do any ſuch ſervile workes for the Jewes, either upon the Sabbath, or at any other time.

I ſhould have brought ſome certaine of their prayers, for a concluſion of this Chapter, in the moſt of which they remember to pray againſt the Chriſtians; Wherein they beſeech

God, that hee would vouchſafe to give unto the Jewes, the riches of the Gentiles, that he would utterly confound the Ammonites, Moabites, and Edomites (for by this meanes they Chriſten us at this day) that he would ſmite all people with great feare and vexation, and ſtirre up great warres and tumults among the nations, even from the Eaſt unto the weſt. But becauſe I have decreed to reſerve theſe, and many others for another tract, I here omit them, and conclude with the ſaying of the Prophet *Iſaiah*, *Bring no more vain oblations.*

Iſa. 1. 13.

CHAP. XII.

How the Jewes prepare themſelves to celebrate the Paſſeover, and of the celebration of it.

HOW the Jewes carry themſelves all the weeke long, daily practiſing the duties of modeſty and godlineſſe, hath been hitherto declared. Now it followes that wee ſhould ſpeake ſome things of thoſe ſolemnities and rites, wherewith they are wont to celebrate their Feſtivals. Their feaſts are of two ſorts, ſome great and famous, ſuch as thoſe were which their Anceſtours kept, and held once every year, comming from all quarters, to the celebration of it, even to Jeruſalem, and their appearing before the Lord: Of this ſort was the Feaſt of the Paſſeover, the Feaſt of weekes or Pentecoſt, the Feaſt of Tabernacles; which three were commonly called *Schelaſch Regalim*, out of the booke of Exodus. Other Feaſts they uſe, which they keep in thoſe Cities wherein they dwell and inhabite, which they call *Jomim tobim*, that is to ſay, good dayes. The chiefe Feaſt among them of the firſt ſort, is the Paſſeover, which they call by the name of *Peſach*

Deut. 16. 16.

Exod. 23. 14.

שלש רגלים

The three times, or three courſes.

ſach (*a*) and is alſo the firſt in order; for from the moneth in which it is celebrated, they begin to reckon their annuall Feſtivals, and that according to the commandement of God in the Law of *Moſes*, ſaying, *This moneth ſhall bee unto you the beginning of moneths; it ſhall be the firſt moneth in the yeare to you.* Lo the firſt day of the moneth *Niſan* (*b*) is wherein the New Moone begins her courſe, is the beginning of the yeare, from which they begin to reckon, and order aright their ſolemnities. Their common yeare takes its beginning from the firſt of September, by them called *Tiſri*, in the time of the new moon. Hence we read of a foure-fold new yeare in the Talmud. The firſt begins upon the firſt day of *Niſan*, or March: it is the new yeare, wherein begins the computation of the reigns of their Kings, and celebration of their Feaſts. The ſecond begins upon the

(*a*) *Peſach* פסח from פסח *paſach tranſiit*, to goe over, or paſſe over a Feaſt of the Iewes, in remembrance, that God did paſſe over the houſes of the Iſraelites, and ſmote not their firſt born, when he ſmote the Egyptians (*b*) The Hebrews at firſt, meaſured their moneths by the courſe of the Sunne, but after their departure out of Egypt, by the courſe of the Moon, they either contained thirty daies, and were called *menſes pleni*, or twenty nine, and were called *menſes cavi*. After the captivity of *Babylon* they gave them names. The firſt they called Niſan, containing part of Aprill, part of March: it is derived from נום *fugere*, becauſe in the beginning of this moneth, the Iſraelites fled out of Egypt. It is alſo called *Abib*, becauſe all things begin then to flouriſh; the word ſignifying a green eare. The ſecond they call *Aijar*, which ſignifies beauty, becauſe the trees then begin to be beautified with buds and bloſſomes. The third they call *Sivan*, from סון *Sevan* in the Chalde, ſignifying duſt, becauſe by the heat of the Sun, much duſt firſt begins to be in this moneth. The fourth *Thamuz*, tooke the name from the Idol of Tamuz, who was according to *Rabbi Moſes* an Idolatrous Prophet, and killed by the King. The fifth *Ab*, from אבב in the Chaldee, to bring forth ripe fruit, for in this moneth the corne begins to ripen. The ſixt, *Elul*, Auguſt, from אלל Chald. *explevit*, becauſe they begin then to hunt and ſeek hares and wild beaſts. The ſeventh, *Tiſri*, September, from ירש *poſſidere*, to poſſeſſe, becauſe then the harveſt is got in, and in the poſſeſſion of the owners; or, as *Schendler* שרה to preſs out, becauſe in this month was their vintage, and the wine preſsed out of the grapes. This was alſo called *Ethanim*, from איתן *Ethan*, ſignifying ſtrong, becauſe in this moneth all things come to their ripeneſs, ſtrength and maturity. The eight, *Bul*, October, from יבל to ſprout out, becauſe then begins a new ſpring, and the trees bud and bloſſome, or from בול *Bul*, ſignifying to fall away, becauſe the leaves then begin to fall from the trees. It is alſo called *Marcheſuan*, from מרחשן *rachaſch eructare, ebullire*, becauſe the waters then begin to breake out and increaſe. The ninth, *Ciſleu*, November, it takes the name from a ſtarre ſo called, and ariſing in this month, *Schemuler*, or from כסל ſignifying inconſtant, becauſe the weather begins now to be inconſtant; froſt, ſnow, wind, &c. The tenth *Tebeth*, December from טבח in the Syriack, *infame commercium*, becauſe winter begins, and ſtripping the earth of all her garments, doth expoſe her to diſgrace. The eleventh *Schebeth*, Ianuary, ſignifying a rod, a ſceptre, or tribe, but in this place a rod or tree, becauſe in this month, they began to plant. The laſt, *Adar*, February, from *Adar* to wax ſtrong, becauſe now the earth begins to recover her former ſtrength, by the Suns approach.

the first day of the month, *Elul* or August, and is called the new yeare of the bringing up of cattell. The third takes its beginning from the first day of *Schebeth* or January, and it is called the new yeare for trees.

Rabbi Hillel saith, that this year begins on the fifteenth day of the foresaid moneth. The last is called the New yeare of yeares, to wit of the yeare of remission of Jubilee, of the planting of trees and herbes, and it begin upon the first of *Tisri*, or September. So much the Talmud: Which is thus to bee understood.

The yeare of Kings, is that yeare according to which they reckon the yeares of their reigne in all Contracts, Indentures, Bils and Bonds, made in the yeare of such or such a King; so that though any King do begin his reigne a month onely, or a weeke, yea but a day before the first of March, yet is time reckoned unto him for a whole yeare, and the first of March next ensuing, they begin to write the second year of his reign. In the same manner the first day of March is the time from whence they begin to number their annuall Feasts, and holidaies. So the Feast of the Passeover is kept in the first moneth; the Feast of Tabernacles in the seventh moneth, and so forth.

Note that their first of March is about the middle of our February.

2. The beginning of August, begins the yeare of the bringing up of their cattell, from whence they begin to reckon the yeare and moneth, in which such and such a beast was brought forth, so that by this meanes they more easily pay tithe unto the Lord.

3. The first day of the new Moon in September, is the beginning of yeares, because from this day they have alwaies begun the computation of years from the Creation of the world, to this present time. The yeare of rest or remission, which was the seventh yeare or Sabbaticall yeare, when their fields and vines were suffered to keepe holiday, took its beginning from the first day of this month; as also the yeare of Jubilee (*a*) which was every fiftieth yeare celebrated, of which you may read in the twenty fifth Chapter of the third book of *Moses*. From this also they began to account the times wherein they planted or grafted trees or herbes. So when any tree was planted in the moneth of June, then the first yeare of its planting ended

(*a*) The word Jubilee as *Marbachus* saith, comes from *Iubal*, the first inventer of musicall instruments. But rather from *Iobel*, which signifies a Ram, or Rams horn, because the Priests did in this yeare sound an ram, horns, or because it was a year of rejoicing.

ended in Auguſt, and the ſecond began in September, &c. the tree being accounted as uncleane and uncircumciſed, untill three yeares were paſt and gone.

Laſtly, The firſt day (or according to *Rabbi Hillel*) the fifteenth of January did begin the new yeare of trees and fruits, for according to the time that the trees before or after this day, did bring forth their fruits, ſo were they permitted, or not permitted, to be eaten; and according to this ſupputation, they payed their tithes alſo. The fruits ripening before the beginning of this month, are dates and orenges, and ſuch like, which were lawfull to bee eaten the yeare not run out. But they which brought forth fruit, which was not come to its full growth, the yeare not yet ended, it was not permitted unto any, to eat thereof, before the fifteenth day of January. They payed tithes in like manner of the former ſort, but not of theſe. This is at large handled in the fore-cited place of the Talmud. *Antonius Margarita* in his booke of the faith of the Iewes, ſaith, that the Iewes write, that the trees firſt become ſappy upon the fifteenth of January, and that the pippins in peares or apples, then doe turne themſelves therein, which experience teacheth for a truth. In the Germane Minhagin, it is recorded, that none ought to kill a Gooſe in January, becauſe there is one fatall houre in this moneth, in which if any man chance to kill this kind of creature, hee ſhall ſurely dye a ſudden death. Yet if any doe it out of ignorance, let him take the liver of the Gooſe and eat it, and no danger wil enſue upon the act which *Rabbi Juda Chaſid* confirms for a truth. So much by way of digreſſion ſhal ſuffice to be ſpoken of the yeares in uſe among the Iewes: Wee now return to treat of that which was firſt propoſed. How the Iews prepare themſelves to the celebration of the paſſeover. Page 70.

They of the richer ſort among the Iewes fitting themſelves for the celebration of this Feaſt, by a thirty dayes preparation, buy wheat to make unleavened bread whereof they may eat in the time of the Feſtivall. They beſtow alſo ſomewhat upon the poorer ſort, who cannot buy wherewithall to make unleavened cakes. *Orach chajim num. 429.*

The Sabbath immediately foregoing the Feaſt of the paſſeover, is among the Iewes an high and great day. In this the Rabbines

Rabbines make an Oration to the people, in which they give a tedious inſtruction unto the people, concerning the paſchall lamb, and the uſe thereof. This Sabbath they call the great Sabbath, a great miracle, hapning upon the ſame, being godfather thereunto.

Exod. 12 3, 6. It is written in the ſecond book of *Moſes, the tenth day of this month, they ſhall take to them every man a lambe, according to the houſe of their fathers, a lambe for an houſe. And yee ſhall keep it up untill the fourteenth day of the ſame month; and the whole congregation of Iſrael ſhall kill it in the evening.* Upon which words the Rabbines write as followeth. Our fathers (ſay they) taking up their lambes upon the tenth day, bound them in their foulds, that they might keepe them unto the foureteenth. Which the *Egyptians* ſeeing, made enquiry what they meant to doe with them; to whom the *Iſraelites* anſwered, that they would kill them againſt the Feaſt of the paſſeover. The *Egyptians* perceiving that they were about to ſlaughter and ſacrifice that creature which they worſhipped as a creating god (for the Ram is a ſigne of the Zodiacke) were greatly perplexed, and began to imagine evill againſt Iſrael. Then God wrought a miracle, ſmiting the minds of the *Egyptians* with feare and amazement, yea with ſuch an agony, that they were not able to wag their tongue againſt the children of Iſrael, nor to afflict them with the ſmalleſt annoyance of a miſchiefe. Hence

Exod. 8. 26. was (ſay they) that anſwer of *Moſes* to *Pharaoh, It is not meet to doe ſo, for then wee ſhould offer unto the Lord our God, that which is an abomination unto the Egyptians. Loe can we ſacrifice the abomination of the Egyptians before their eyes, and they not ſtone us?* *Abomination*, that is, that Lambe, the killing whereof, will be in the eies of the *Egyptians*, an abominable and hainous offence, ſeeing they adore him as a God.

Inſomuch alſo, as it pleaſed the Lord ſo to worke with the *Egyptians*, that they had neither ſtrength nor power to doe any harme unto the children of Iſrael, and that in ſuch a miraculous manner: therefore they ſtile this Sabbath, which is the harbinger to the paſſeover, and uſhereth in the celebration by the name of the great Sabbath.

Exod. 13. 7. Againe it is written, *Unleavened bread ſhall bee eaten ſeven daies, and there ſhall no leavened bread be ſeen with thee, nor yet leaven*

leaven be ſeen with thee in all thy quarters. Out of which words, they gather thus much, that when the time of the Feaſt approacheth, they ought with all diligence, to ſeek out all the leavened bread in their houſes, and every parcell of leaven that may be found; to waſh with water all their kneading troughes and other veſſels; and in the ſecond place, to have in a readineſſe new dough for to make unleavened bread againſt the Paſſeover. Therefore two or three daies at leaſt before the Feaſt, they begin to bruſh up and make handſome all their houſhold ſtuffe in that forme and manner, which decency perſwades, and neceſſity requires.

In the firſt place they take a great Caldron uſed for the celebration of Feſtivals, which they fill full of water, and hanging it over the fire, cauſe it to boile. Into this they caſt all their woodden and pewter veſſels; and after the ſcalding water hath ſufficiently looſed the adherent filth, they take them out and waſh them in cold water, which done, every veſſell is held for pure and undefiled. If any thing or other by reaſon of the bigneſſe thereof, cannot be put into the foreſaid Caldron, as a chaire, ſtoole, table, or ſuch like, then they take a red hot iron or ſtone, holding it in a paire of tongs over the table, pouring water in great abundance thereupon, whereby the table, chaire or ſtoole, may be waſhed. They make no ſpare of water, for if any part of the foreſaid things be untouched therewith, they remaine undefiled. They daube with clay the kneading trough, after it bee throughly waſhed, and ſet it aſide in ſome corner of the houſe. They fill their great Caldrons being formerly cleanſed, with hot water; which done, they caſt three live coales thereinto ſo fierce, that they make the water to hiſſe againe, and then waſh them in cold water.

For the more eaſie cleanſing of pewter and leaden veſſels, they uſe two paire of tongs, with the one putting them into the Caldron, and with the other, taking them out; to this end; that by this mutuall change, the veſſels may bee made cleane. They caſt their veſſels of iron; as little pots, dripping pans, broiling irons, and ſuch like, into the fire, where they let them remaine untill they ſparkle with heat, and then they are clean in eſtimation. They fill their braſſe and iron mortars

with coales, binding a thread about them, which by the vehemency of the heat being burnt aſunder, ſhowes the purification to be perfect. A mortar of ſtone ought to be new cut or engraven: Briefly, it is neceſſarily required, that all veſſels of what ſort ſoever, be in every part ſo exactly cleanſed and purified, that not the ſmalleſt ſigne or token of that uncleanneſſe, ſignified by the leaven, may be really extant or obvious to the ſenſe; for whoſoever eates meat out of any diſh or platter in the time of the paſſeover, that diſh or platter being unclean, he commits as hainous a ſin, as if hee had ſlept with a menſtruous woman. Juſt then was that reprehenſion given by our Mat. 7. 8. Saviour unto the Phariſees, *Ye lay the commandement of God apart, and obſerve the traditions of men; as the waſhing of pots and of cups, and many other ſuch like things you doe. And he ſaid unto them, well, you reject the commandements of God, that you* Mat. 23. 25, 27. *may obſerve your owne traditions.* And againe, *Woe be unto you Scribes and Phariſees hypocrites; for you make cleane the out-ſide of the cup, and of the platter; but within they are full of bribery and exceſſe. Woe be unto you Scribes, Phariſees and hypocrites; for yee are like unto whited tombes, which appeare beautifull outwards, but are within full of dead mens bones, and all filthineſſe doe yee alſo: for outward ye appeare righteous unto men, but within you are full of hypocriſie and iniquity.* So much concerning their cleanſing of veſſels.

Orach. chajim num. 434. In the next place wee muſt enquire into the manner, how they purge and cleanſe the old leavened bread, which they formerly ſought for with ſo much diligence.

Tract. Peſac. cap. 1. Upon the night before the paſſeover, every one, who is Maſter of a family, takes a platter and a wing, and lighting a wax candle before he begins his ſearch, ſaith, Bleſſed be thou O Lord our God, King of the whole world, who haſt ſanctified us by thy commandements, and haſt commanded us to purge out the old leaven. Then if his houſe be large and ſpacious, containing many rooms and ſtories, he cals unto him ſome boies or others of riper yeares, to help him for to ſearch; but no women, becauſe they are idle and talkative, and unfit for ſuch emploiments; theſe ſerve as Clerks to ſay Amen to the former prayer, and then become fellow-ſeekers to finde out the leavened bread, every one of theſe carrying a wax light in his

his hand, holding the ſame to every chinke and mouſe-hole, that hee may ſee whether any rat or mouſe have left any crumbs of bread uneaten. He is to lift the light no higher then his arms will ſtretch; eſpecially in that place where his owne wall joines to the wall of the houſe of ſome Chriſtian, for in ſuch a place he is not permitted to ſeek at all; for if the light ſhould chance to ſhine through the creviſes into the Chriſtians houſe, hee might thinke the Jew were about to ſet the ſame on fire. Whereſoever the houſe of one Jew adheres unto another, there the ſcrutator for rats and mice, muſt ſearch in every place, as much as he can poſſible. They muſt uſe no tallow candles in this their ſcrutinie, for theſe will ſuddenly melt, and it is to be feared, that the chamber ſhould not become cleane, but rather defiled by the leaven hereof. Sometimes they willingly, and of ſet purpoſe, caſt ſome cruſts of bread upon the pavement, eſpecially upon that which they conceive to bee purified, to the end, that their laborious ſearch and prayer, may not be in vaine. Theſe cruſts muſt be of great antiquity, and of an hoary hardneſſe, otherwiſe all the fat is in the fire. The bread which is appointed for them to eat at ſupper, they hide before they begin to ſearch, leſt they ſhould find this alſo, and ſo be forced to burn it, and by this meanes it ſhould come to paſſe that they might go ſupperleſſe to bed. It is not lawfull for any man to ſpeak a word between the ending of prayer and the finiſhing of the foreſaid inquiſition unleſſe it be neceſſarily required for the execution of the ſame, as, *open that chamber doore, bring hither that candle that I may ſee.*

So much leaven as they finde, they gather together, and lay it aſide untill the next day, in ſome ſafe place, leſt a mouſe ſhould carry ſome parcell thereof into her hole, and they cauſed to renew their ſearch; and this is the reaſon why they alwaies ſup in a corner, taking great care that nothing fall out of their hands upon the floor, and ſo the whole houſe ſhould be repolluted. When the Maſter of the family hath made an end of ſearching, then he ſaith, what leaven ſoever is in my hand, what is not ſeen by me, that which I have not found out, let it all upward and downeward, bee like unto the duſt of the earth.

Upon the morrow of the eve of the paſſeover, they begin to bake their ſpiced and unleavened cakes. The meale whereof they are made, ought to be ground at the mill, at leaſt three daies before, that it may be cold enough, to the end, that the lumpe may not leaven up. The mill ſtone muſt be new picked, and new linnen is alſo to be uſed, which if it cannot be got, it is neceſſary the old be throughly ſhaken: for it is ordinary for them to be moiſt, by reaſon wherof the meal may cleave unto them, which in grinding, may intermixe it ſelfe with that which is new and ſweet, appointed for the celebration of the Feſtivall. The cheſt alſo wherein this paſchall meale is put, ought alſo to be lined with linnen, leſt ſome corns of a divers ſort, ſhould be mingled therewithall. The water which they uſe in kneading their dough, they call *Mitznah*, or the water of the commandement, which they draw out of the wels, poure it into the veſſels of celebration, and carry it home about the ſetting of the Sunne, the ſtars not yet appearing. They carry it home covered, for it is not permitted that the Sunne ſhould ſhine upon this water, for the ſpace of 24 hours together. For as the Sun ſends out its beames upon the earth for the ſpace of twelve houres in the day, and cannot with his raies pierce into the fountaine: So muſt it be covered for the twelve houres in the night, by which meanes the Sun comes not at it by the ſpace of a whole naturall day. The Maſter of the family is bound to draw the water out of the well or pit, with his owne hands, and never think himſelfe to worthy to undertake ſuch a buſineſs: for it is recorded that in ancient daies, a certaine King of Iſrael upon a certaine time, tooke the firſt fruits of the trees, and in his owne perſon carried them upon his ſhoulders into the garners.

When they begin to knead the dough, then the Maſter of the family, ſaith, *All the crums that fall from this lump, ſhall be accurſed*; ſignifying by theſe words, that whatſoever falling upon the earth, becomes leavened, ought to be given unto, or left for the mice, as alſo that he utterly diſclaimes all challenge thereof. They worke their dough in a cold place, whither the Sunne hath ſmall or no acceſſe, which is likewiſe farre diſtant from the oven, leſt the lump might wax hot, and be in danger to be leavened.

The

The Miſtriſſe of the houſe uſually takes a certaine portion of the foreſaid lump, which in the Law is called *Challah* (*a*) and making a cake thereof, ſaith, Bleſſed bee thou O God our God, who haſt commanded us to ſet aſide an unleavened cake; as it is written: *He tooke of the basket of unleavened bread that was before the Lord, one unleavened cake, and a cake of oiled bread, one wafer, and put them upon the fat, and upon the right ſhoulder, Lev.* 8. 26. Upon the uttering of theſe words, ſhee caſts the cake into the fire or furnace, that it may be burnt to aſhes, before any of the other be put into the oven: Which done, ſhee raiſed the unleavened loaves, which are to be eaten in the time of the Paſſeover. Theſe are commonly made round, full of little holes, pierced through with an iron, much like to a horſe-combe, that the aire paſſing along through the portals of the cake, may preſerve it from leavening. They uſe great haſt in ſetting them into the oven, not ſuffering them to ſtand any time in the bake houſe; which taken out againe, wanting both ſalt and fatneſſe, and kneaded onely with water, have neither taſte nor reliſh. Hence it comes to paſſe, that ſome honeſt huſwifes put eggs into them, that they may be more gratefull to the taſt.

(*a*) *Challah* Some חלה think it to be ſo called, from the lightneſs, as though it were written קלה, but without reaſon. Others more probably, from the ſhortneſs and frugality of it, deriving it from חלה *ægrotare, infirmari*, but moſt properly from חלל *vulnerare*, becauſe being thruſt often through with an iron, it hath as it were ſo many wounds given it.

It hath been related unto me, that ſome of the richer ſort of the Jewes, make theſe their paſchall cakes of almonds, not onely in honour of the Feaſt, but for the pleaſing of the palate.

Before the fifth houre of the day bee fully come to paſſe, which is the eleventh with us, they goe unto dinner, eating little, and ſuch meates as are eaſie of digeſtion, from that time forward, untill the ſtarres appeare in the firmament, that they may with a more greedy appetite, eate up at ſupper their unleavened cakes. If any one in the time bee oppreſſed with thirſt, he may not drink water, but it is lawfull for him to carouſe a full bowle of wine, becauſe it is very good to helpe the ſtomack. Supper being ended, they caſt all the leavened bread which they found the night afore, into the fire, and burn it. The Maſter of the houſhold ſaying theſe words, Let all the leaven, and every thing leavened which is under my hand, ſeen or unſeen, purged or not purged, being utterly diſſipated or deſtroied, be accounted like unto the duſt of the earth.

Orach. chajim num. 471.

The firſt born in the evening of the paſſeover, are injoined to faſt from morning untill night, becauſe God in times paſt, did preſerve the firſt born of the children of Iſrael, and ſuffered not the deſtroier to come in unto them. At mid-day they ceaſe to labour, yet it is no offence for them in the afternoon to waſh their clothes, to fetch home new ones from the Taylor, to put them on in honour of the feaſt. I conclude with the words of our Saviour, *Take heed of the leaven of the Phariſees and Sadduces*, that is to ſay, of their falſe doctrine and hypocriſie.

Peſach. cap. 4.

CHAP. XIII.

Of the manner how the Jewes celebrate their Feaſt of the Paſſeover, according to the Jewiſh forme.

IN the evening of the paſſeover, when it begins to be night, they haſten into the Synagogue, where partly by praying, partly by ſinging they offer up their evening ſacrifice of prayer and thanksgiving, according to the forme ſet downe in their books of common prayer. The women at home light two great lamps, accordingly as they did upon the Sabbath; yet they doe not here begin the Feaſt, as they did then by the conſecration of wine, for there is none whoſe eſtate is at the loweſt ebb, but hee will have a cup of choice wine to welcome the feaſt withall, but only ſit in the Synagogue untill their returne unto their own houſes. In the meane time, their wives at home doe very honourably furniſh the table, placing thereupon, veſſels of gold and ſilver, and other precious thing, according to the ſeverall eſtate of every one in particular; for at this ſeaſon, every man ought to make ſhew of his riches, not in a vaine boaſting oſtentation, but in honour to the Feaſt. For the dolefull remembrance which ought continually to be inſerted in their minds, concerning

Orach. chajim num. 472.

cerning the deſolations of the Temple of Jeruſalem, and alſo intermixt with all their joy and jollities, is a ſufficient curb for the former. A chaire of Eſtate is provided for the Maſter of the family, adorned with ſilke pillowes or cuſhions, upon which hee may ſit, leane, and reſt himſelfe; the wals of his houſe, and the places about the table being hung with coſtly damicks, or cloth of arras, and that in as curious a manner as poſſibly can bee invented. In ſuch like chaires they ſeat themſelves, and leane againſt the wals thus adorned, like ſome great Lords or potentates, who being delivered out of the Egyptian bondage, ſhould no more bee inthralled therewith; for every one of them upon the two firſt nights of the Feſtivall, conceits himſelfe to be ſome great Duke or mighty Prince, one redeemed from the ſervility of exile, though in very deed, hee bee the verieſt tag rag that ever went from doore to doore: one of the poorer ſort, who is forced to hold his diſh under another mans ladle, having not ſo much as an old ſhirt to ſupply the place of a Carpet, or any more coſtly cuſhion then a turfe, will place himſelfe this night in ſome worm-eaten chaire, and counterfeit ſuch Court-like poſtures, as though he were ſome young Baron, who had danced away the greateſt part of his meanes in learning and practiſing the light and nimble carriage of his body. As for the women, it is not needfull for them to leane themſelves againſt anything.

When it is late at night, they make great ſpeed out of the Synagogue, and feather their heels with expedition to reviſite their owne homes, where they are no ſooner entred, but they command a certaine platter to bee ſet before them, in which lie three cakes wrapped up in two napkins: The uppermoſt of which, repreſents the High Prieſt, the middle, the tribe of *Levi*, and the loweſt, the whole congregation of Iſrael. There is alſo another platter ſet upon the table, in which is the haunch of a lambe, or of a kid, together with an egge hard roſted. A diſh of pottage is the next ſervice, made with apples peares nuts, figs, almonds, orenges and ſuch like fruits, firſt boiled in wine, looking as though they were mixt with bruiſed bricks. Upon theſe they ſtraw many ſpices, but eſpecially cinamon ſcarce beaten at all, ſo that this kind of pottage

ſeems

ſeems to have in them both clay and ſtraw; in remembrance that their forefathers out of theſe materials, made bricks in the land of Egypt. Moreover, they grace the table with a ſallet made of herbes, of an eager taſte, as, lettice, ivye, raddiſh, perſley, ſavory, creſſes, and ſuch like. Over againſt which, they place another diſh full of vinegar, in memory, that their anceſtors eat the paſchall lambe with bitter herbs. The table being thus furniſhed, they in great haſt take their place, every one, old and young, yea the very infant lying as yet in the cradle, hath a bowle of wine preſented unto him, and then the Maſter of the houſe conſecrates the cup, and gives an orderly beginning to the feaſt: Grace being ſaid, every one takes up his whole one, reſting himſelfe upon the left arme, and preſſing with his elbow his ſilken pillow, as though hee were ſome right honourable, and thrice noble Lord and Potentate. Some waſh their hands before the giving of thanks, ſome after. Concerning which, many diſputes are extant in the Talmud, and for deciſion of the controverſie, many touch their naked body with their hands, that hereby they may take occaſion to waſh them. They uſe Claret wine for the moſt part in this Feaſt, becauſe there is the greateſt plenty of it to be had; if ſuch cannot be had, then they uſe ſome other for the initiation hereof, alwaies provided, it be intermixed with certaine ſpices.

Immediately after they have waſhed their throats, they fall ſourely upon the ſallets, every one taking a little thereof, and dipping it in vinegar; the Maſter of the houſe alſo ſaying, *Bleſſed be thou O Lord our God, King of the world, who haſt created the fruites of the earth.* They eat theſe herbes thus drencht in vinegar, to make their ſtomach give a more plauſible entertainment to the ſucceeding diſhes, it being very ſoveraign for the invitation of an appetite. To proceed: The Maſter of the houſhold taking that cake of the three which lyeth in the middle out of the platter, breaks it in twaine, and putting the greater part thereof under his pillow or napkin (ſignifying thereby, that their fathers flying out of Egypt took their dough before it was leavened, their kneading troughes being bound up in their clothes upon their ſhoulders) hee puts the other halfe into its former place, between the two whole cakes, throwing the lambes legg roſted, and the egg, out of the other platter.

platter. Then every one laying hands on the diſh wherein is the halfe cake, ſaith with a loud voice, ſuch was the bread of affliction, wherewith our fathers were fed in the land of Egypt. Every one that is hungry, let him come and eat his fill; whoſoever hath need, let him come and eat of the paſchall lambe. This yeare we are in this place, the next yeare we ſhall be in the land of Canaan: This yeare we are ſervants and bond-men, the next yeare (God ſaying Amen) we ſhall be redeemed, become Lords and Maſters. (In this place the halfe cake is an emblem of poverty and exile: The reaſon is, a poor man or a beggar hath not a whole loafe in all his houſe, but only ſcraps and fragments) This their practiſe they ground upon thoſe words of *Moſes*, *Seven daies thou ſhalt eate unleavened bread therewith, even the bread of affliction.* This deſcant ended, they ſet the lambes legg, and the roſted egg upon the table againe, and the ſecond time preſent every perſon in particular, with a bowle of wine, and take the platter wherein the cakes are, from the table, that the children may move a queſtion, according to the cuſtome of ancient daies, which is recorded in theſe words, *It ſhall come to paſſe, that when your children ſhall ſay unto you, what meane you by this ſervice? That yee ſhall ſay, it is the ſacrifice of the Lords paſſeover, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our houſes.* So the children of the Iewes at this day ought to aske their fathers why they remove the cakes from the table, before they have taſted of them, and they are to anſwer them according to the tenor of theſe words. Inſtantly, upon the ſolution of the objection, the cakes are the ſecond time ſet upon the table, and then the whole company ſings a tedious ſong concerning their deliverance out of the land of Egypt: When they come to that diviſion, wherein mention is made of the ten plagues of Egypt, they ſlacke their voice, and with their fingers caſt ſome drops of wine out of the cup; thereby intimating, that theſe ten plagues being baniſhed out of their doors, ought to fall upon their enemies the Chriſtians. The ſong being ended every one taking his cup into his hand, and in a high note ſinging or ſaying; It is meet and our bounden duty, that we ſhou'd confeſſe, praiſe, glorify, extoll, honour and bleſſe him, who hath

Deut. 16. 3.

Exod 12. 26, 27.

not done not only for our Ancestors, but for us also all these signes and wonders, who hath vouchsafed to bring us out of darkenesse into light, out of bondage into liberty, out of the dungeon of sorrow, into the faire fields of joy and gladnesse, and hath changed our daies of mourning and lamentation, into holy Festivals, representing a delightfull Jubilee, for this cause will we come before him, and sing many hallelujahs to his holy name: sitting in his chair like a Spanish Don newly transformed by a new fashion, he carouses the second bowle. Then the Master of the house washing his hands, takes the uppermost cake out of the dish, and saith, Blessed be thou O Lord our God, King of the world, who bringest bread out of the earth; yet not eating thereof, he takes againe the middle cake, and saith, Blessed be thou O Lord our God, King of the world, who hast sanctifyed us by thy commandements, and hast enjoined us to eat unleavened bread. Immediately upon the pronuntiation of these words, he breaks a morsell of both cakes, and eates it, commanding the rest to doe likewise, who all leane upon their left side. Then they take one whole cake, together with the halfe; notwithstanding that upon the Sabbath they are accustomed onely to the use of whole loaves, and the reason, because *Moses* calls it the bread of poverty or affliction: for a poore man is Lord of no other, save some basket-pieces. In the next place the Master of the family takes some of the bitter herbes, and puts them into the foresaid pottage, saying, Blessed be thou O Lord God, King of the world, who hast commanded us to feed upon bitter herbes; and then hee invites every one to eat thereof. They doe not now as formerly leane upon their pillowes, in remembrance, that their forefathers were as yet servants compelled by *Pharaoh*, to gather straw, and labour in the bricke kilne.

Marke here that the Jewes are beggars by their own confession, who immediately before boasted themselves as Lords.

Lastly, he takes the third cake out of the platter, and breaks a piece out of the same, and fals againe to feed upon his bitter sallet, but dips not the herbs into the pottage; because *Rabbi* (a) *Hillel*, who lived before the destruction of the second Temple, was accustomed so to do; and they prove it also out of the words of *Moses*, who saith, you shall eat unleavened cakes, with bitter herbes shall you eat them; so they read it: But the words of *Moses* are according to the truth of the originall, these

(a) *Rabbi Hillel* lived and flourished about Christs time, in the yeare, 3930. *Alsted.*

Exod. 12. 8.

these which follow, *In that night they shall eate the flesh rosted with fire, and unleavened bread, and with bitter herbs shall they eate it.*

So much concerning the prologue or preparatory acts to the Supper of the Paschall lambe; now begins the supper it selfe. They eate whatsoever God hath provided, making very merry, quaffing off, and carousing whole bowles of wine, and beer, untill the middle of the night; which approaching, the Master of the Feast takes the halfe cake which he had hid under his pillow, eates a little thereof, and reacheth unto every man present a morsell of the same: Which done, they leane very demurely upon their left sides, wash their hands, take a cup of wine, and drinke it off, which is the third cup by them blessed and consecrated. At length, thanks being given, the cups are filled the fourth time, and the good man of the house taking his cup into his hands, saith, *poure out thy wrath upon the Gentiles, and upon the Kingdomes that have not knowne thy name, poure out thine indignation upon them, and let thy wrathfull displeasure take hold on them.* In the mean time, one running to the doore, unlocks it, and sets it open, thereby willing to shew their great security. In this saying, they curse all people which are not of Israel, more especially the Christians, hoping that *Elias* will come that very night, and declare unto them the comming of their Saviour and deliverer the Messias, as they also brag and boast in that prayer, called *Aizrob nissim* (*a*) their reason is, because all those famous deliverances so full of wonder which God wrought for the Patriarches, Prophets, and people of Israel, hapned as upon this night. They pray therefore that God would come againe, and deliver them out of this their calamity, and punish the Christians in the same manner, that he did the Egyptians. Hence it comes to passe, that so soone as the gates are opened, and the execration is pronounced, one of the household invested with a white linnen garment, runs into the nursery, that the infants may thinke that *Elias* is come indeed, and is about to take vengeance on the Christians. For a conclusion of all, the Master of the family saies certaine table-prayers at the period of the supper, which he closeth up in this manner: Almighty God build againe thy Temple, and that shortly, very quickly in these our

Psal. 69. 25.

(*a*) The two first words thereof.

Orach. chajim num. 48.

daies, very quickly now build againe, and that ſhortly, thy holy Temple. O mercifull God, O great God, O bountifull God, O thou God that art highly exalted, O beautifull God, O ſweet God, O vertuous God, O God of the Jewes, now build up thy Temple very quickly, and with great expedition in theſe our dayes, very quickly, very quickly now build up, now build up, now build up, now build, now build up thy Temple quickly, O ſtrong and powerfull God, living God, mighty God, O God worthy of all honour, O God of meekneſſe, O eternall God, a God that art to be feared, O God of comelineſſe, God of majeſty, God of infinite riches, God of ſurpaſſing beauty, O faithfull God, now build up thy Temple ſhortly, very quickly, very quickly in theſe our daies, ſhortly, very quickly, now build up, now build up, now build up, now build up, now build up thy Temple, ſpeedily. The Orizons ended, they betake themſelves to reſt, and ſleep in great ſecurity; for they perſwade themſelves, that this night neither man nor devill can approach to doe them any hurt. This night is called in the ſecond book of *Moſes* and the 12 Chapter, *Lel Schemarim*, the night of obſervation or preſervation. Hereupon their minds being fraughted with ſuch a conceit, they abandon feare, leave open their gates and doors all the night over, to give an entrance to *Elias* the Prophet, who as they aſſure themſelves, will come and deliver them out of this their miſery. Thus the poor blindfolded Jewes trouble and vex themſelves with this their vaine pompe, and pompous vanity, for two nights together, inſtead of that paſchall lambe which they ought to have eaten, uſing no other ceremonies, then *Moſes* in the inſtitution thereof hath deſcribed. It being the poſition of their Rabbines that it was not required at their hands, after the deſtruction of their City and Temple, to kill and eat the paſchall lambe, according to the ceremonial preſcription of *Moſes*: and that they are not tyed to obſerve theſe or any others by him enjoined, unleſſe they were in the promiſed land of Canaan which land alone is to be accounted pure and holy, all others defiled and profane. Now from theſe premiſes, every one may infer thus much, that ſeeing the Jewes have not, from that time wherein the true paſchall lambe Chriſt Jeſus was offered, eaten the paſſeover in any place according to the right preſcription; and

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alſo ſeeing the Jewes at this day ſo journing in Jeruſalem, and the land of Canaan, do not eat the paſchall lamb in the manner that they ought; neither doe they offer any ſacrifice, it muſt neceſſarily follow, that there is ſome other cauſe, why their ſacrifices are ceaſed, and all other their Moſaicall Rites and Ceremonies are abrogated, which certainly they might have found out in the ſpace of 1631 yeares, had they not been ſmitten with blindneſſe from above. So that now we may ſay with the Prophet *David*, *This their way ſtereth fooliſhneſſe, yet their poſterity delight in their talke. But my people would not hear my voice, and Iſrael would have none of me; ſo I gave them up to their owne hearts luſts, and they have walked in their counſels.* The Rabbines eſtabliſh this their opinion out of the words following. *Thou ſhalt therefore ſacrifice the paſſeover unto the Lord thy God, of the flocke and the herd in the place, which the Lord ſhall chooſe to place his name there.* Now, ſeeing God enjoins them (according to their ordinary gloſſe) that they ſhould not celebrate this Feaſt in any other place, but in the promiſed land; they doe inferre, that now being diſperſed among the Nations, they are not lyable to the obſervation of the ſame. But the true ſence of the words is this: That when God had put a period to Iſraels captivity, and brought them into the land of promiſe, the land of Canaan, and having given unto them a ſetled kind of regiment, a City and a Temple, in which it pleaſed him to place his name, then they ſhould repaire to Jeruſalem to eate the paſſhall lambe, for the better preſervation of the unity of faith among them, as to the Metropolis and chiefe City of Iſrael. But when the ſcepter was in a manner taken from them by reaſon of inceſſant warrs and tumults, ſo that they could not come unto Jeruſalem, then did every family kill and eate the paſſeover in their owne gates; as it is recorded in the ſecond book of Kings. And ſo ſoone as they were delivered out of theſe their troubles, they celebrated the ſaid Feaſt againe in the place appointed, with great ſolemnity and rejoicing; as good *Joſiah* is recorded to have done in the fore-cited place. Now that for the ſpace of 1631 yeares, they could not kill nor eat the paſchall lambe aright: none muſt ſeeke for another cauſe, then that of the departure of the Scepter from Juda, the deſolation of Jeruſalem, and their long continued

Pſal. 49. 13.

Pſal. 81. 12, 13.

Deut. 16. 2.

2 Kin. 23. 21.

nued exile. For why did not Jeruſalem remaine unto this day? why is not the Temple built againe? The ſacrifices and ceremonies delivered by *Moſes*, why are they not re-eſtabliſhed? The Jewes cannot ſee the reaſon hereof, becauſe *Moſes* his vaile is as yet before their eies.

It was formerly mentioned, that the Jewes at the ſupper of the paſchall Lambe, uſe to carouſe foure cups of wine, two before ſupper, two after, which foure conſecrated cups, every one ought to drinke off, in lieu of a thanksgiving (as *Rabbi Bechai* writes) for the foure great deliverances mentioned by *Moſes* in thoſe words, *I will bring you forth from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a ſtretched out arme, and with great judgement. And I will take you to me for a people, and I will be your God, which bringeth you out from under the burdens of the Egyptians.* I will bring you out from under the hands of the Egyptians; there is the firſt. I will redeem you with a ſtretched out arme; thats the ſecond, I will take you to me for a people; theres the third. I will be your God, &c. theres the fourth. In remembrance of which foure deliverances, they take off foure whole cups of wine, in the time of the celebration of the paſſeover, leſt they ſhould ſeem forgetfull of Gods benefits. The reaſon why after theſe their cups, they curſe the Chriſtians in a praier called *Schepoch*, is (according to *Rabbi Bechai* in the foreſaid place) becauſe God ſhall poure upon the enemies of the Jewes, the Chriſtians and all others, foure cups of his wrath and vengeance, and make them drinke the dregs thereof; as it is written, *Take the wine cup of this fury at my hand, and cauſe all the nations to whom I ſend thee to drinke it.* And againe, *Babylon hath beene a golden cup in the Lords hand that hath made all the earth drunken. The nations have drunke of her wine, therefore the nations are mad.* Againe, *He ſhall raine upon the wicked, ſnares, fire and brimſtone, and vapours of ſmoake, this ſhall be their portion to drinke.* Againe, *There is a cup in the hand of the Lord, and the wine thereof is red; as for the dregs thereof, all the wicked of the earth ſhall drinke them, and ſuck them out.* If the Jewes could rightly weigh and ponder the ſcope of theſe words and parallell them with other places of holy writ, they might eaſily finde, that this cup is in the firſt place filled for them

Rabbi Bechai paraſcha vacia Exod. 6, 6, 7.

The firſt word of the prayer ſignifying poure out from שפך *effundere.*

Jer. 25. 15.

Jer. 51. 7.

Pſal. 75. 9.

them, according to that which is written by the Prophet, ſaying, *I took the cup at the Lords hand, and made all the nations to drinke, to whom the Lord had ſent me: To wit, Jeruſalem, and the Cities of Judah, and the Kings thereof, to make them a deſolation, and an aſtoniſhment, an hiſſing and a curſe as it is this day; Pharaoh King of Egypt, and his ſervants, his Princes and his people.* When therefore the Jewes have drunk off, and digeſted this fearfull cup, they will have but a ſlender ſtomack to reach it out unto the Chriſtians. From all that hath been ſaid, we may conclude, that the Jewes keep not the paſſeover according to *Moſes* his inſtitution, and Gods command, but according to the traditions of the Rabbines; which with them are in farre greater account, then the commandements of God, as is apparent in the Talmud: Wherein is extant a huge tract concerning the celebration of this Feaſt, upon which the Rabbines have written whole Books and Commentaries. To leave them to their vanities, let it bee our conſolation, *That Chriſt our paſſeover is ſacrificed for us, and therefore let us keep the feaſt, not with old leaven, neither with the leaven of malicious neſſe, but with the unleavened bread of ſincerity and truth,* ſaying with *John, Behold the lamb of God, who takes away the ſins of the world,* and with St *Peter, knowing that we were not redeemed with corruptible things, as ſilver and gold, from our vaine converſation, received by tradition of the fathers; but with the precious blood of Chriſt, as a lambe undefiled and without ſpot, which was ordained before the foundation of the world,* but declared in the laſt times for our ſakes, let us learn not to be aſhamed.

1 Cor. 7. 8.

John 1. 29.

1 Pet. 1. 18, 19, 20.

CHAP. XIV.

Of the manner how the Jewes celebrate the ſeven daies of the paſſover, and put a concluſion to the Feſtivall.

WHile the Feaſt of the Paſsover laſts, every morning betimes they repaire to the Synagogue, they ſing Pſalms, as they are wont to doe upon the Sabbath, ſay many prayers, make ſale diverſly of the book of the law; they take two ſeveral bookes

Minhag. p. 17. *Orach. chaiim num* 484, &c.

bookes of the Law out of the Arke, calling forth five men to reade ſome ſections out of the ſame. If the paſſeover fall upon the Sabbath, then they call out ſeven men. When the Prieſt bleſſeth the people, the prayers being ended, then he ſpreads abroad his hand, becauſe it is the aſſertion of their Doctors, that the majeſty of the Lord reſts upon them; who hereupon have given a ſtrict inhibition, that none in the meane while ſhould preſume to looke upon his own hands, unleſſe he will incurre the danger of blindneſſe.

Praiers being ended, every man returns unto his own houſe, where he ſits to his dinner with a merry heart: When a ſpeciall caution is to be had, that he eate no more then neceſſity requires, that they may the night following, with greater alacrity, ſatiate their ſtomacks with thoſe three cakes mentioned in the former Chapter. Great diſputes ariſe, what labors it is lawfull to undertake, what meats may be boiled and eaten upon this day; for it is not lawfull to boile more then they can eate; yet notwithſtanding it is allowed to ſet on the great pot, and to fill it with fleſh: For by this action no danger can accrew unto them, though the whole be not that day conſumed. Much fleſh is the cauſe of much good, and the more is put in the pot, it will taſt the better in it ſelfe, and make the fatter pottage; yet though this be tollerated, yet it is not permitted to roſte more then they may with eaſe devoure, for one joint upon the ſpit is never the better taſted for the neighbourhood of his fellow. And againe, meate is farre more delightſome to the palate, when it is piping hot, then when it is cold. That which may be boiled upon the eve of the Sabbath, or any Feſtivall, and not loſe its taſte before the next day, they may then boile it, if not, it is lawfull for them to boil it upon the Sabbath day or Feſtival, the great Sabbath only accepted; as alſo the beating of pepper, and other ſpices, which once beaten do quickly loſe their proper reliſh; yet a ceremony is to be uſed, for they muſt bray with the ſmall end of the peſtle, and alſo make the mortar to leane more to the one ſide then the other, that a certain difference may be obſerved between the labors of the week, and thoſe of the holy day. It is no offence for the mother to waſh her infant with hot water in the time of this Feſtivall, although a Chriſtian did make it hot.

hot. It is not lawfull to take the match out of one lampe, and put it unto her. If any deſire, that a wax light ſhould not be altogether conſumed, he may ſet it in the water, that when the flame comes to the water, it may be extinguiſhed; for it is a hainous wickedneſſe to cut off that part of the candle with a knife, which he would have ſaved.

A Jew is not permitted to invite any Chriſtian upon any Feſtivall, by reaſon he might be neceſſitated to boile and ſeeth more then ordinary, or to undertake ſome other labour, which may diſhonour the day, by a profanation. If a Chriſtian come by chance then it is good manners, and alſo reliſheth of hoſpitality for the Jew to invite him.

It is not lawfull to faſt upon a Feaſting day, both to avoid evill dreams, as alſo by reaſon of the command, *Thou ſhalt be merry in thy Feaſts*; and it is very meet it ſhould be ſo, which cannot bee done with an empty ſtomack, for muſick in the guts makes the heart merry; contrariwiſe, and for the foreſaid reaſon, a man may faſt upon the Sabbath; for the Sabbath is ſtiled by the name of *Oneg*, which ſignifies a delight, and if he faſt thereupon, it is delightfull unto him, ſeeing hereby, he ſhall not bee cumbered with fearfull dreames, but his heart ſhall overflow with joy and gladneſſe. Deut. 16. 14.

It is alſo lawfull to weep upon the Sabbath, even to the ſatiating of the appetite, which is prohibited upon any Feſtivall, for then his ſpleen ought to overflow with laughter, which will not admit of teares for a joint companion. If any ſtuffe a hen or capon, and ſew up the place with a needle, he may burne off, but not cut the thread; alſo provided that hee thread the needle the day before. The platters which are uſed for breakfaſt, may not be waſhed for to ſerve at ſupper, but clean ones are to be taken. It is not permitted to hunt, hauke, or fiſh; yea although a Chriſtian have caught them, and offer them in ſale unto a Jew, he may not lawfully eate thereof, ſo long as the Feaſt endures; but as for hens and geeſe, and others which are fatted at home, they may lawfully kill and eat them. There is alſo no ſmall controverſie amongſt them, whether a man may eate a new laid egge, as alſo fruites plucked from the tree, and herbes rooted out of the earth upon the day of Feaſt. Furthermore, concerning the killing of beaſts, cleaving of wood, making a fire, tinding of the ſame, boiling, baking, milking of kine,

and ſuch like, of which there is a peculiar tract extant in the Talmud, called *Betza*, or a diſputation about the eating of eggs: There are divers opinions concerning the queſtion. The Schoole or Sect of Schammai affirmeth, that it is lawfull to eat an egg laid upon the day of the Feſtivall. *Hillell* avoucheth the contrary, which hath cauſed many a jarring diſpute among the Rabbines. All which are decided in the book called *Orach chajim*.

num. 495. uſque 530.

At eventide they returne into the Synagogue for to pray, which they doe with ſo great haſt, as though they were following their enemies in flight: the reaſon is, becauſe they are to boile their meat after evening prayer, which they are to eat at ſupper. The day following they celebrate with the ſame pompe and ſolemnity, that they did the former, becauſe then they are uncertaine which is the firſt day of the new moon in March, and conſequently which is the fourteenth thereof. The celebration therefore of the Feaſt of the Paſſeover, holds for the ſpace of two daies together, that they may not commit an error in the keeping thereof. If any one chance in theſe two daies to finde any leaven in his houſe, he muſt cover it with a diſh or platter, and the day following to burn it. If any have ducks, hens, geeſe, or doves about his houſe, he muſt caſt the corne wherewith hee feeds them in a wet place, for if ſome ſhould be left, and it ſhould chance to encreaſe, hee is held guilty of ſowing graine upon the Sabbath day.

Next after theſe in order follow four other daies, which are only halfe holy daies, and are called by the name of common Feſtivals, upon which they may do ſome workes, but not all; which is alſo much diſputed, and the queſtion ſtated in *Orach chajim*; as for inſtance: It is lawfull to do thoſe things upon this day which being undone are ſubject to periſh and alſo ſome dammage may follow thereupon; as the milking of kine, and ſuch like, It is permitted to cut the haire of a young man, which is denied to an old one. He that hath but one ſhirt may waſh it ſo that he doe it in private; and the mother may alſo waſh the childrens clouts; to ſmooth their linnen and collars; to make cleane their ſhooes; to ſharp their knives; to write a letter, ſo that he write the lines crooked; and many other works he may lawfully undergoe, ſo that the manner of doing may

may be ſomewhat ſingular, that a difference may bee put between the labours of the weeke and the Feſtivall. Amongſt other things, many have allowed the paring of nailes as upon theſe daies; but the moſt religious among them, ſeeing it to be a matter of great difficulty, have onely permitted women, which are to purge themſelves by waſhing from their uncleanneſſe, to practiſe it; for they are bound upon the day of their purification, to cut the nailes of their hands and feet, leſt ſome impure thing might lurke under them.

The ſeventh day of the Feſtivall is holy, according to the Law of *Moſes*, wherein it is written, *The firſt day ſhall bee holy unto you, in it you ſhall doe no manner of worke, except that which every man muſt eate, that onely may be done of you.* Upon this day they repaire to the Synagogue, to offer up their morning and evening ſacrifice of prayer and thanksgiving: Taking the booke of the Law in a pompous manner, and putting the ſame into the Arke againe, boaſting thereof in a wonderfull manner; and becauſe they are uncertaine which is the ſeventh day, therefore they hallow with an equall celebration, the ſeventh and eighth; which time expired, they bring againe leavened bread into their houſes, that God may ſee that they obey his commandements, and ſtretch out the Feaſt no longer then he hath enjoned. After this, the men muſt faſt for three daies, two Mundaies, and one Thurſday. That if any one have drunke too much in the time of the Feaſt, or have any other way profaned it, he may doe pennance for the fact. For thirty daies after the paſſeover, the Jewes carry ſoule weather in their face, are very ſorrowfull, make no marriages, neither cutting their haire, nor going into any bath: And that for the ſake of *Akibha*, an excellent and learned Rabbine who had 24 thouſand ſchollars, who all dyed beeween Eaſter and Pentecoſt, becauſe one emulated and envied, deſpiſed, backbited, detracted another, not any way exhibiting thoſe debts of love and honour, to the paiment of which they are lyable. All the foreſaid perſons dyed in the night time, and were buried by the women; for which cauſe they ceaſe from labour at Sunne ſet, and hallow the night following. Upon the thirty third day after the paſſeover, the Jewes have a great ſolemnity; cut their beards, bath themſelves, feaſt and

make merry, becauſe the daies of mourning for *Akibha*'s ſchollers are now ended. So much concerning the Feaſt of the paſsover. I conclude all with the ſaying of *Iſaiah*, *They have not known nor underſtood, for he hath ſhut their eies that they cannot ſee, and their hearts, that they cannot underſtand.* Therefore with my Saviour, I ſay, *let them alone: They be blind leaders of the blind; and if the blinde lead the blinde, both ſhall fall into the ditch.*

Iſaiah 44.18.

Mat.15.14.

BIBL. CANT. ACAD.

CHAP. XV.

Of their Pentecoſt.

THE next Feaſt of the Jewes, which is alſo one of their chiefeſt, is that which *Moſes* cals *Chag Schebhnos*, the Feaſt of weeks, becauſe before the celebration thereof, they are to number ſeven weeks from the paſſeover, which containe 49 daies, ſo that they held the Feaſt of Pentecoſt alwaies upon the fiftieth day after the paſſeover, according to the injunction of *Moſes*, ſaying, *Seven weeks ſhalt thou number unto thee; begin to number the ſeven weekes, from ſuch time as thou beginneſt to put the ſickle to the corne. And thou ſhalt keep the feaſt of weekes unto the Lord thy God, with a tribute of a free-will offering of thy hand, which thou ſhalt give unto the Lord thy God, according as the Lord thy God hath bleſſed thee. And thou ſhalt rejoice before the Lord thy God, thou and thy ſonne, and thy daughter, thy man-ſervant, and thy maid-ſervant, and the Levite that is within thy gates, and the ſtranger and the fatherleſſe, and the widdow that is among you, in the place which the Lord thy God hath choſen, to place his name there.*

Deut.16.9, 10, 11.

It is alſo called the Feaſt of harveſt, becauſe harveſt begins about the time of the celebration hereof; as alſo the Feaſt of the firſt fruits, becauſe at this Feaſt, they offered their firſt fruites unto the Lord, in ſigne of thankfulneſſe; as we may read in

Exod.23.16. Num.28. Act.21.20. 2 Cor.16.8.

in the fourth book of *Moſes*. In the New Teſtament it is called Pentecoſt, as in the acts of the Apoſtles, and other places. Their computation of the time is very accurate. They begin to reckon from the ſecond night of the Feaſt of the Paſſeover, when the ſtars begin to appear, ſaying this prayer, Bleſſed be thou O Lord our God, King of the world, who haſt ſanctified us by thy commandements, and haſt commanded us to count the daies between the Paſſeover, and beginning of harveſt, of which this is the firſt, holding on untill they come to the ſeventh day, when they ſay, ſeven daies are gone, which make up a weeke, at the end of their prayer, ſee upon the eighth day, now a weeke and one day is paſt, and ſo hold on in the ſame manner, untill the thirty nine daies be fully expired; that is to ſay, untill they come to Whitſon Eve. While their account is in making, they muſt ſtand according to the injunction of the Rabbines. The time of the Feaſt being come, and they not able to obſerve it, according to the preſcript of the Law, therefore every day they lift up their hands unto God, that he would vouchſafe to build up Jeruſalem, and reſtore their Temple, as at the firſt; promiſing unto God that upon the grant hereof, they will duely celebrate this Feſtivall, and all other, uſing all the ſacrifices and ceremonies required as neceſſary, and preſcribed in the Law of *Moſes*.

Orach. chajim num. 489.

That they ſhould take ſuch an exact account of the number of theſe daies, or the Feaſt of ſeven weeks, or harveſt, according as they write, was the command of God himſelfe, leſt his children ſhould forget this Feaſt, and ſo neglect the payment of their firſt fruits to God at Jeruſalem, which might eaſily come to paſſe, ſeeing while they were yet in their owne land, about or in the time of the celebration of this Feſtivall, every one was buſied about his rurall affaires, and compelled to looke about his harveſt buſineſſe.

This Feaſt of weekes, is by them compared to a certaine King, who comming into a City where ſome Prince or Noble Peere is fettered in the priſon-houſe, entreats the Magiſtrate for his releaſe, which is granted accordingly, ſo many weeks being paſt and gone. And moreover hath this added unto his liberty, that this time being paſt, he will alſo give him his daughter in marriage. Then the Captaine begins to reckon every

houre, day and week, which the King hath deſigned unto him. So God dealt with the Iſraelites while they were yet in bondage to the Egyptians; ſaying unto them, I will bring you out of Egypt with a ſtretched out arme, therefore you ſhall number unto your ſelves ſeven weeks after the Feaſt of the Paſſeover: which time being fully paſt, I will give you my holy daughter, the Law, to wife. But from which the Jewes have now gone a whoring, and are become moſt vile adulterers, as *Moſes* and the reſt of the Prophets complaine.

The Jewiſh women are not bound to this computation, as alſo they are not to many other precepts, to which the men are lyable. Upon the evening of this Feſtivall, it is not lawfull for any man to uſe phlebotomy; for they write in their Minhagin or Talmud, that on the eve of this Feaſt in time paſt, there blowed a certaine evill and peſtilent winde, which they call *Tabhoach*, which ſignifies a robber or butcher, which had deſtroied all the children of Iſrael, had they not been willing to have received the Law, which God was about to deliver unto them the day following. They keep this Feaſt for two daies together, by reaſon of the ſame doubt which was formerly inſerted in their minds, about the celebration of the Paſſeover. In the celebration hereof, they uſe not many ceremonies, becauſe it is not lawfull for them to ſacrifice. They take the book of the Law twice out of the Arke, calling out five men, who reade ſome certaine Chapters and Sections of the Law, the contents whereof are concerning the ſacrifices, and other rites, which were in uſe with their Anceſtours in the time of this Feſtivall. Furthermore, they ſtraw their pavements and floores of their houſes, ſtreets and Synagogues, with ruſhes, in remembrance of the Law, which was given as upon this day: Sticking alſo every corner of the houſe with green boughes, enriching their browes with crowns of ivy, hereby ſignifying, that all the places about mount *Sinai*, were greene when the Law was given. Moreover, they eat many diſhes made with milke, as cuſtards, and fritters, or ſuch like, either baked or fryed and that becauſe the Law upon the day when it was given, was as white, pure and ſweet as any milk. Among the reſt, they make one principall wafer or junket, deep and thick, with ſeven ſeverall partitions, calling it the cuſtard or junket of

Tract de Sab. cap. 18.

mount

mount *Sinai*. This ſame is to put them in remembrance of the ſeventh heaven, into which the Lord aſcended from mount *Sinai*. Laſtly, every one is bound to have his table well furniſhed with platters fraught with delicate bits of meat, and his goblets overflowing with the choiſeſt wine, becauſe without theſe there is no pleaſure: and alſo by reaſon of the command, which ſaith, *Thou ſhalt rejoice before the Lord thy God, thou and thy ſon and thy daughter.* For a concluſion, lets ſee what the Prophets ſay concerning theſe Jewes, who have taken the Law to wife. The ſentence of *Iſaiah* is, *The earth is defiled under the inhabitants thereof, becauſe they have tranſgreſſed the Lawes, changed the Ordinance, and broken the everlaſting Covenant.* And the Lord by the mouth of *Ezekiel* ſaith, *The Prieſts have out of malice perverted my law, and profaned my ſanctuary.* *Stephen* cries out againſt them, *Ye ſtifnecked and uncircumciſed in heart and eares, you doe alwaies reſiſt the holy ghoſt: as your fathers did, ſo do yee. Who have received the Law by the diſpoſition of Angels, and have not kept it.*

Iſa. 24. 5.

Acts 7. 51.

CHAP. XVI.

Of their Feaſt of Tabernacles.

THE third great Feſtivall of the Jewes, which they are to celebrate every yeare once, appearing before the Lord in Jeruſalem, is the Feaſt of Tabernacles, concerning which, as alſo the two former, it is writ in the fifth book of *Moſes*; *Three times a yeare ſhall all thy males appeare before the Lord thy God, in the place which he ſhall chuſe, in the Feaſt of unleavened bread, in the Feaſt of weeks, and in the Feaſt of Tabernacles; and they ſhall not appeare before the Lord empty.* The time of the celebration of this Feaſt, was according to Gods owne commandement to bee the fifteenth day

Deut. 16. 16.

day of the seventh month, according to the vulgar account, beginning to reckon from the first day of the new yeare of Festivals, of which we have spoken formerly, that it begins in March, and so consequently inferre, that this seventh month must be our September: The etymologie whereof as allo the reason why this month in their common annuall account, is called the first, shall hereafter be more at large declared.

The end of their keeping of this Feast, was as a signe or token, whereby the Israelites might recall to mind, the fatherly providence of Almighty God, by which hee had sustained the children of Israel, after a wonderfull manner, for the space of forty yeares in the desert, having neither house nor harbor.

The manner of celebration is thus prescribed by *Moses*; *You* Lev. 23 *shall dwell in boothes seven daies, all that are Israelites born shall dwell in boothes, that your generations may know that I made the children of Israel to dwell in boothes, when I brought them out of the land of Egypt.* These boothes were wont to be made of the boughes of goodly trees; as, the mirtle, olive, firre, which by reason of their fatnesse, would for a long time retaine their green attire; branches of palm trees, boughes of thicke trees, willowes of the brook, as it is in the same place. This they put in practise in the daies of *Nehemiah*, after their returne from Babylon; for it is recorded, that then they published and pro- Neh. 8.15,16. claimed in all their Cities, and in Jerusalem, saying, *Goe forth unto the mount, and fetch olive branches, pine branches, myrtle branches, and palme branches, and branches of thicke trees to make boothes: And they did so.* From that which hath been said, we may gather, 1. That the Jewes in ancient times, made Tabercles of these kinds of boughes, in which they dwelt for the space of eight daies. 2. That there were in use for the fabrick, more then foure severall kinds of boughes or branches; yea the willowes of the brook are not mentioned in the forecited place of *Nehemiah*, which were used for the knitting together of the other branches, being plyable, and fit for that purpose; Therefore the Jewes of these present times commit a grosse error, that they in a most superstitious manner in the celebration of this Festivall, tie and confine themselves to those foure kinds of branches only mentioned by *Moses*, and not building them Tabernacles therewithall, but transferring them

them to another uſe, of which more hereafter.

Concerning this Feaſt, there is extant a large tract in the Talmud, wherein the genuine obſervation and celebration thereof is ſet downe: the plat-forme of the boothes or Tabernacles exquiſitely drawne; the uſe of the foure ſeverall ſorts of branches deſcribed, with much diſputation, and great ſubtilty, as their manner is, not omitting to handle all the ceremonies belonging thereunto; yet never ſeeking after the true way and meanes, whereby they may rightly lift up their hearts unto the God of their fathers: For though in the time of this Feaſt they ſay many prayers, yet they offer them up unto the Lord, only upon the cenſure of their tongue, not upon the altar of their hearts, for in theſe they are far from him; an evident demonſtration hereof, is the winged hudling over of theſe their petitions, uſing ſuch a precipitancy of ſpeech, as though they were able to pronounce a thouſand words with one breath, and accounting it a work of art and skill ſo to do. This Feaſt endures for the ſpace of eight daies; the two firſt, and the two laſt whereof, are to be kept holy altogether; thoſe which are of the middle rank, only for halfe the day. Upon the fourteenth day of the month, about eventide, they meet in the Synagogue, according to their eccleſiaſtical Ordinances and inſtitutions, where they ſing and pray untill it bee night. At which time they returne to their houſes, and retire themſelves into their Tabernacles, where the Maſter of the family ſaith a certaine prayer, which ſerves for the initiation of the Feaſt, and conſecration of the Tabernacles, giving thanks unto God, that he hath choſen them before all other people, exalted, ſanctified, and commanded them to dwell in Tabernacles. The thanksgiving being ended, they fall to ſupper, where they are very jocund and merry. In ancient daies they were wont alſo to lodge in their boothes, which the Jewes at this day uſe not; the coldneſſe, moiſtneſſe, and other maladies and incumbrances which might accrew unto them thereby, being as ſo many potent arguments to diſſwade from this, and to invite them to their owne bed-chambers, which experience hath taught them to be the ſweeter reſting place. Upon the morrow of the fifteenth day, they returne into the Synagogue ſinging and pray-

ing and honouring the Lord with a little lip-ſervice, their hearts roving quite another way.

When the Chanter hath proceeded ſo farre in his prayers, that he is come at laſt to thoſe words, *Give peace in theſe our dayes O Lord*; then every one taking a little bundle of palm, oli e, and willow branches in his right hand, and an orenge in his leſt, ſaith, Bleſſed be thou, O Lord our God, King of the world who haſt ſanctifyed us by thy commandments and commanded us to carry a bundle of branches: Which while he is in repeating, he ſhakes the bundle, that it may make a noiſe; the words of the Prophet moving him thereunto; who ſaith, Pſal. 69. 12. *The trees of the wood ſhall clap their hands.* Then he ſhakes the bundle three times towards the Eaſt, three times towards the Weſt, three times towards the North, three times towards the South, heaving it alſo in the laſt place, over his head, then ſuffering it to becke unto the ground: In all theſe ſeverall poſtures, carrying himſelfe much like unto a fencer, in the toſſing, advancing, and ſhouldering of his pike. Then they pray againe, and againe begin to ſhake their bundle of boughes, thereby giving to underſtand, that they are triumphant conquerours of all ſinne and iniquity, having a conceit, that by the noiſe of their branches, they have ſo laſhed, whipped away, and terrifyed the devill, that hee dare never any more preſume to accuſe them before God for their ſinnes and offences.

The next thing they put in practice is concerning the Book of the Law, which ſome or other goes and takes out of the Arke and laies it upon a Deske, and inſtantly thereupon every one in the Synagogue circles about the pew or desk, with the bundle of branches and orenges in his hand. This they doe for ſeven daies together, in remembrance that the wals of Jericho being by their fathers compaſſed about ſeven daies, fell flat unto the ground, and the men thereof ſubdued unto Iſrael, hoping withall, that the wals of the Roman Empire ſhall likewiſe be demoliſhed, and the Jewes become the conquerours, Lords and Maſters of the Chriſtians; which *Rabbi Bechai* affirms in expreſſe words, ſaying; This our encircling or compaſſing uſed by us at this day upon this Feſtivall, is a certaine

Godh k hemach. p. 51, 52.

ſigne

ſign unto us of the ſtate of the time to come, wherein the wall of Edom, that of the Romane Monarchy, ſhall be throwne downe, and all the Edomites ſhall bee deſtroied and rooted out; according to that of *Daniel*, which he delivers concerning the fourth beaſt, which ſhaddowes out unto us the Roman Monarchy in theſe words, *I beheld then becauſe of the voice of the great words which the horne ſpake: I beheld even till the beaſt was ſlaine, and his body deſtroied, and given to the burning flame.* In that day ſhall the mount Sion and Jeruſalem rejoice, which were formerly called *Midbar*, or a deſart, as it is written, *Thy holy Cities are a wilderneſſe, Sion is a wilderneſſe, Jeruſalem a deſolation.* The ſame Prophet ſaying alſo in another place, *That Sion ought to rejoice, and Jeruſalem to be glad, and clap her hands, becauſe the Lord will take vengeance upon Edom*, that is, upon the Roman Empire, as it it written; *The deſart and wilderneſſe ſhall rejoice.* So much *Rabbi Bechai*, out of which we may eaſily gather, how much good the Jewes wiſh unto us Chriſtians, in the time of this their Feſtivall. Yet in their books of Common Prayers it appeares, that in former times they have been more invective againſt us, then they are at this day; for there they pray, that God would ſmite us, after the manner that hee ſmote the firſt born in the land of Egypt: And that in a prayer which begins, *Ana hoſchiana*, where the expreſſe words are, Smite our enemies, as thou ſmoteſt the firſt born in Egypt, and make them ſubject unto us, &c. Where by their enemies they underſtand us Chriſtians, to whom they are now in bondage.

Dan. 7. 11.

Iſaiah 64. 10.

In machzor, Cracoviæ impreſſo.

The firſt ſhaking of theſe Feſtivall branches being ended, they ſhake them very often in the proceſſe of their prayers taking two bookes of the Law out of the Arke, out of which they read certaine ſections, with a bawling oſtentation, but very little attention, and leſſe devotion.

The ſecond day they hallow equally as the firſt, not that they are enjoined thereunto by the command and law of God, but by reaſon they are not aſſured what day of September may preciſely be accounted for the fifteenth; and hence it is that they make two holidaies, when one onely is required. Every evening ſo long as the Feaſt endures, the Maſter of the family repeats a certaine prayer, whereby hee makes the daies of the

Feaſt to be diſcerned and differenced, from thoſe which are appointed for labour and travell in our ordinary vocation, giving thanks unto God, that the Feaſt hath been celebrated in ſuch a good manner.

The foure daies following are onely eſteemed holy in part, but upon theſe alſo they ſing and pray very much, ſhaking their palm branches. If any one of theſe foure daies chance to be the day of the Sabbath, then among other things they read a certaine Chapter out of the Propheſie of *Ezekiel*, concerning the dreadfull war of *Gog* and *Magog*; beleeving and writing, that *Gog* ſhall be ſlaine in this month, and they delivered out of bondage, ſhall be brought back into their owne land, there for ever to have a peaceable habitation.

Oraeb. chajim num. 604.

The ſeventh day is likewiſe by them kept holy, whereon they ſay the prayer called *Hoſanna Rabba*, *Helpe O Lord our ſtrength*; becauſe therein they intreat the Lord for to help them againſt all their enemies, and to ſend them a good and fruitfull yeare. For the firſt day of this month, is the firſt day of the new yeare of yeares, properly ſo called, according to which they frame the computation of their yeares. In the morning of every one of theſe daies, they early waſh themſelves in hot or cold water, goe into the School or Synagogue, light many candles, ſing and pray fervently, and with a great deale of oſtentation, take ſeven books of the Law out of the Arke, and lay them upon the pew or deske, which, as was formerly related, they compaſſe about ſeven times, having their bundles of palme branches in their hands, which are knit together with willow: After every ſeverall encompaſſing, putting one of the ſeven books of the Law, into the Arke againe; *Rambam Rakanat* and *Bechai*, with many other of the Rabbines, Commenting upon the 14 Chapter of the 4 book of *Moſes*, bluſh not to affirm, that God upon the ſeventh day at night, reveales unto them by the moone, what thing ſoever ſhall befall them the yeare following; and that in this manner. Upon this night they goe out into the fields by moone-ſhine, ſome with their heads uncovered; others having onely a linnen cloth tied about them, or a vaile upon them, which they ſuffering to fall upon the earth, ſtretch out their armes and hands. If any mans ſhadow in the moon-ſhine ſeem to want an head,

In *Poland* they take out all, though they be a thouſand.

head, it is a certaine ſigne and token, that ſuch a one ſhall that yeare either loſe his head, or dye ſome other death. If any ſeem to want a finger, it preſages the death of ſome of his friends, if his right hand, of his ſon, if his left, of his daughter. But if no ſhadow at all appeare, then that man ſhall undoubtedly dye, and therefore if he have appointed a journey, hee ſhould hereby bee warned to let it alone, leſt he ſhould not returne in ſafety. This the Rabbines prove from thoſe words of *Moſes*, *Their ſhadow is departed from them*, *Num.* 14. 9. The Rabbines interpreting that a ſhadow, which properly ſignifies a defence: Yet they ſay, that though a man cannot behold his ſhadow as upon this night, that for this reaſon he ſhould not ceaſe to be of the Jewiſh religion. Furthermore, they write that God at this time definitely ſets down, how much it ſhal rain all the year after: & then to decree, whether the year ſhal be fruitfull or barren, ſo that a dearth and ſcarcity of corne, often enſues thereupon. Upon this night therefore they ſay many prayers for raine and a fruitfull yeare. And this is the very cauſe (ſay they) why God ſhowes unto them by moon-ſhine how many men ſhall dye that yeare, and how many ſhall ſupervive, which have need of food and nouriſhment. If many are to dye, then it is a ſigne of dearth, for famine cauſeth death.

BIBL. CANT. ACAD.

The eighth day is by them alſo kept holy, and that according to the Law, being by them called *Schemini azeres*, or the day of retention, becauſe the ſeven foregoing Feſtivall daies keep the eighth day, and is unwilling to let him depart. Much like a man who hath entertained his deareſt friend for a week, at the end thereof is ſorrowfull, and loth to loſe his company. About mid-day they fall to dinner in their Tabernacles, yet not ſaying their ordinary graces before or after meat, which are uſed upon other daies. Into theſe their booths they bring unclean pots and veſſels and unhallow them, that hereby they may find an occaſion to return to their own houſes; which thing they doe ſo ſoon as the night is come. When they goe out of the Tabernacles the moſt of them are wont to ſay, O would to God he would vouchſafe that we might dwell in this manner in the Tabernacles of the Leviathan in time to come, thereby wiſhing (as I conjecture) that they may bee admitted to eate of that great fiſh Leviathan, in the daies of the Meſſias.

It is recorded in their Minhagin, that the cauſe why they are bound for the ſpace of ſeven daies to dwell in Tabernacles, is to put them in remembrance of the pillar of the cloud under the ſhadow whereof they went out of the land of Egypt: which cloud was like unto a Tabernacle, which received the darts and arrowes, that they ſhould not hurt the Iſraelites. 2. They ſay that God would have them to dwell in Tabernacles, that by their ſhelter they may be defended and ſhrouded from the vehemency of the Sunnes heate, and violence of weather. And although they went out of Egypt the fifteenth day of March, yet God commanded them to build Tabernacles and booths, and to dwell in them in September, not in March, otherwiſe it had not been eſteemed for a Feſtival ordained by Gods eſpeciall command, becauſe in the month of March, they might build them, onely to avoid the heate: but in September no ſuch cauſe can be pretended, being a very cold ſeaſon. Hence wee may conclude, that the Jewes do at this time dwell in booths by Gods injunction.

The place where they are to pitch theſe Tabernacles, it ought to be pleaſant, and fragrant in ſmell. Whence it comes to paſſe, that Jewes ſtreet in *Frankeford* upon the Mæne, is the pleaſanteſt, comelieſt, and neateſt in all the City. Moreover, they are to be built in ſome open place, not in a cloiſter or under ſome cover. When they ſit therein, they muſt not ſhut their doores, though both wind and raine moleſt them. The materials of their booths are to be green boughs, not tiles or boards, ſo cloſely compacted together, that it is not poſſible for them to ſee the ſtars through them. They of the richer ſort are wont to ſpread the floors with coverings of the beſt, adorning their tops with divers fruits, as orenges, apples, and the like; which if they ſeem to be too deare they commonly uſe cucumbers in their place. Maids, women, and ſervants, are not tyed to remaine in the Tabernacles, being not lyable to the obſervance of any command, which binds a man to a certaine place. Froſt, raine or ſnow, ought not to force them out of theſe manſions; yet if it chance to raine out of meaſure, then they depart them with great ſorrow and expreſſion of griefe, thinking that God is angry with them, and not willing that they ſhould at that time obſerve and put his commandements in

in execution: much like to some great Lord or Peer, who bidding his servant fill him a bowle of wine, takes it from him, and throwes it into his face. Now, when it is written *Levit.* 23. 40. that the Israelites in the time of this Feast, ought to take *pri etz hadar*, fruits of goodly trees as they need, as it is without all doubt, that the word *pri* in this place signifies not fruits, but boughes in generall, whether they beare any fruit or not, of which they ought to make their Tabernacles, as will easily appeare, if we compare this place with those forementioned words of *Ezra*: But the Jewes thinking *Moses* in this place to put this word for orenges, which they call *Esrogim*, in a most superstitious manner, they use onely those foure severall kinds of fruits mentioned by *Moses*. Concerning which, they fill the peoples eares with many frivolous and strange wonders, using them not for the building, but the ornament of the Tabernacle. The Jewes in Germany fetch their orenges, palme, olive, and myrtle branches out of *Spaine*. And hence it comes to passe, that sixteen men of the Jewish Nation, do every yeare goe thither, and buy great abundance of them, transporting them into all places where any of the Jewes doe sojourne making them pay sowrely for them; for I have seen an orenge sold in September for four *Florens*.

These foure severall kinds of materials used by them for the fabrick of their Tabernacles, are full of great and hidden mysteries. By the palme branch are represented the hypocriticall and deceitfull Jewes. For as the palme is a goodly and comely tree to look upon, and brings forth eye-pleasing fruit yet such as hath no taste at all: Even so these hypocrites have the Law of God in their keeping, yet doe not bring forth good workes enjoined thereby and have not in them any reliſh of godlines. The orenge figures out unto us the just men in Israel: For as it is faire to looke upon, and the odour thereof affects the smel with a ravishing delight: So the just are as a sweet savour in the nostrils of the Lord, who not onely possesse the Law of God, but bring forth fruits putting his commands in execution. Thirdly, the myrtles have a pleasant smell yet never beare any fruit: So there are many who have not the Law, yet do the things of the Law, bring forth fruit, and live according thereunto. Lastly, the willowes of the brooke doe signifie

niſie the wicked and reprobate, who neither have the law, nor bring forth any good workes, aptly reſembled to ſuch barren twigs, which deſtitute of any fruit, are not pleaſing either to taſte or ſmell: And by theſe they underſtand us Chriſtians, whom they account as wicked livers and aliens from the Law of God, appropriating this onely to themſelves. And hence it is that *Rabbi Bechai* in his booke called *Cad Hakkemach*, or a Barrell of Meale; ſaith, that theſe foure things ſhaddow out unto us foure Kingdomes, to wit, That of the Aſſyrians, that of the Perſians, that of the Grecians, and the now extant Monarchy of the Romans, which laſt is typified unto us by the willowes. To put a period to theſe ſubtilties, I will relate a ſtory out of the Talmud, concerning the adorning of theſe their Tabernacles, and it is a certain conference or dialogue which God ſhal have with al people at the day of doom. It is found in the Tract entituled *Abhodahzarah*, or of Idolatry: In theſe words. At the laſt day God ſhall ſay, that onely the Jewes are juſt and holy, as they who have fulfilled the Law of God, in every part and degree; but all other people of the earth are ungodly and unjuſt, as neither having the Law, nor doing the workes preſcribed to bee done in the ſame. Then ſhall the people of the earth anſwer and ſay, O Lord God of the whole world, give unto us that law, and wee will in every point and parcell obſerve and keep it. Then God will reply, O fooliſh Chriſtians, doe you not know the old Proverbe, that hee who labours upon the eve of the Sabbath, ſhall have whereon to feed upon the Sabbath; but hee that is idle and ſits ſtill ſhall want. Goe yee therefore, and firſt of all fulfill that little commandement of mine, called *Sukkah* (*a*) concerning the celebration of the Feaſt of Tabernacles. Then every one of them ſhall run in all haſt, and make unto himſelfe a booth or Tabernacle; ſome upon their houſe tops, as the Jewes were wont to doe in ancient daies in their owne land, where the roofe was flat and plaine, others in their gardens, and they ſhall dwell in them. Then ſhall God ſo mightily encreaſe the heat of the Sun at Midſomer, and ſo forward, that they ſhall be ſcorched and burnt, and being not able to endure the heat, ſhall trample theſe their booths under their feet,

Cap Iulabh. p. 42.

(*a*) From סכה a ſumme or brief Rabbine.

ſeete, and being mightily enflamed with anger, ſhall cry out, *Let us break their bonds in ſunder, and caſt away their cords from us.* Then God ſhall flout, jeer and deride them; as it is written in the ſame place, *Hee that dwelleth in heaven ſhall laugh them to ſcorne, the moſt high ſhall have them in deriſion.* And hence *Rabbi Iſaac* affirmes, that it is never found, that God is ſaid to laugh but upon that day onely. So farre the Talmud. Pſal. 2. 3, 4.

By which relation we may plainly perceive, how theſe apiſh Iewes hug and pleaſe themſelves in their own folly; and how they would even in a manner force God to beleeve, that they onely are his choſen and elect people, who keep the whole law, obſerving and fulfilling all his commandements; when on the contrary the Chriſtians and other people are men appointed to deſtruction and damnation, reputed as a laughing ſtocke and abomination in the eyes of the Lord. But O ſilly Iew, what ſaith *Ezekiel* of thee and thy obſervance of the Law, hearken what the Lord ſaith by the mouth of his Prophet. *I cauſed them ſaith he to go forth out of the land of Egypt, and brought them into the wilderneſſe; and I gave them my ſtatutes, and ſhewed them my judgements, which if a man doe, hee ſhall live in them. Moreover alſo I gave them my Sabbaths to bee a ſigne between mee and them, that they might know that I am the Lord that ſanctifieth them. But the houſe of Iſrael rebelled againſt mee in the wilderneſſe; they walked not in my judgements, which if a man doe, he ſhall even live in them, and my Sabbaths they greatly polluted: Then I ſaid I would poure out my fury upon them in the wilderneſſe.* Ezek. 20. 10, 11, 12, 13.

CHAP. XVII.

Of the Feaſt of the New Moone.

HItherto we have treated of the chiefe Feſtivals uſually ſolemnized by the Jewes at Jeruſalem in ancient daies; and of the manner of their celebration, by the Jewes of theſe our times. We come now to ſpeake of thoſe Feaſts which their Anceſtors were wont to keep in the Cities and places where they had their dwelling and ſetled habitation. We will begin with the Feaſt of the New Moon, which they ſolemnize once every month.

The firſt day of every New Moon, was in old time accounted holy; becauſe God commanded, that in the beginning of their months, they ſhould offer unto him a burnt offering, as we may reade in the fourth book of *Moſes*. Yet is this day to the Jewes now living, onely halfe holiday, ſo that they may worke or not worke at their owne pleaſure.

Numb. 28.11.

Orach. chaſim num 419.

It is alſo recorded, that the command for the celebration of this Feaſt, is rather given to the women then men ſo that they ought upon this day, to abſtaine from all manner of labour, becauſe in times paſt they would not give their golden ear-rings, and other ornaments, to the making of the molten calfe: when on the contrary, they offered them with a willing and ready minde, yea alſo their rings and bracelets towards the building of the Temple, whoſe firſt ſtone was laid the firſt of March. Upon the eve of this Feſtivall, all they that are of a pious and honeſt carriage among the Jewes, faſt untill even-tide praying unto God that hee would vouchſafe to ſend them a joiſull and happy New Moon. The next morning, being that of the Feſtivall, they goe into the Synagogue where they make many prayers, yea more then they are wont to do upon other Feſtivals. At mid-day they goe to dinner at which they become very jocund, cocking their beavers, and ſitting very long; for which they urge *Moſes*, ſaying; *In the day of your gladneſſe, and in your ſolemn dayes, and in the beginning of your months, yee ſhall blow with the trumpets over the burnt offerings, and over the ſacrifices of your peace-offerings, that they may bee to you a memoriall before your* GOD.

Num. 10. 10.

And

And to the end that they may ſit the longer at the Table, they play at Cards almoſt all the day long, paſſe away the time in jeſting and merry-making. (*a*) The eclipſe of the Moon they hold as a ſigne very ominous to them that trouble them Wherefore they commonly faſt upon the day of the eclipſe, entreating God to ſave and defend them from all their enemies, and them that hate them. When the Moon is three dayes old or more, they gather themſelves together upon the night into ſome one of their Gardens, or elſe into their ſtreet where they may clearly ſee the Moon, lifting up their eyes to Heaven, the poſture of their body being exactly upright, they bleſſe the Moon, one of their chief Rabbines repeating a certain prayer, and the reſt ſaying after him as followeth. Bleſſed be thou, O Lord God, our God, King of the World, who haſt ſanctified us by thy word, and by the ſpirit of thy mouth, who haſt created the heaven and all the hoſt thereof; given laws thereunto, and preſcribed certain ſeaſons, in which they obey thy commandments, meaſuring out aright the times and ſeaſons, and herein with great joy and gladneſs fulfil the will of thee their God and Creator, who art the

(*a*) Beſide this kinde of divination by the Moon, there were certain other uſed by their fathers, and forbidden in holy writ.

The firſt was מְעוֹנֵן an obſerver of times, ſaying, This day is good, that evil, like to ſome of our Engliſh Aſtrologers. And hee was derived either from עַיִן gnayn, an eye, becauſe he did delude the eyes of men, or from עוֹנָה onah, time, or from עָנָן a cloud planetarius, one that beholding the heavens did foretell the weather. Or from עָנָה to afflict, becauſe he afflicted mens conſciences by theſe his predictions. *Aben Ezra*, Levit. 19. 26.

The ſecond מְנוֹחֵשׁ Menaceſh Augur, a Soothſayer, who out of his own experience could ſpeak of the ſtate of the time following, *Gen.* 44. 5. Such an one are ſome of our fooliſh vulgars, who if he ſee a Crow or a Hare croſs his way, or meet a red-headed man in the morning, will not take his journey. From נָחַשׁ niceſh auguratus, &c.

The third מְכַשֵּׁף Mecaſheph a Witch, *Exod.* 7. 11. from כָּשַׁף ciſheph auſpiciis us who by bewitching the ſences makes things appear otherwiſe then they are.

The fourth חֹבֵר Chober, one who hath made a covenant with the Devil, a Charmer, who cures diſeaſes by ſpels and ſentences repeated out of holy writ, ſo called, from חָבַר to joyn in fellowſhip

The fifth Shoel Ob, he that asks counſel at Ob, or of a familiar ſpirit: ſuch was the Pythoniſt, *Acts* 16. The word ſignifies a Bottle, becauſe the poſſeſſed herewith, ſpoke with a hollow voice.

The ſixt Jedeoni, ſo called according to the Rabbines, from a beaſt called Jaduah; a bone of which they held in their teeth in time of prophecy.

The ſeventh Doreſh El hammethim; one who asked counſel of the dead, a Necromancer; ſuch was the witch of Endor.

The eighth, Shoel maklo, one who took counſel by his ſtaff; what way it fell, that way he would go, *Hoſ.* 4. 12. Or meaſuring his ſtaff by inches, I will go, I will not go: did according to the event. The laſt; Roel Baccober, *Ezek.* 21. 21. A diviner by the intrals of Beaſts.

true worker, and whoſe works are truth. Thou haſt ſpoken to the Moon to renew her ſelf by her often change, which renewing is as a beautiful Crown, and a great ornament unto the head of every one that is in his mothers womb, even to all the Iſraelites (as ſaith the Prophet *Eſay*) who ought to renew themſelves even as the Moon doth: that they may praiſe and honour their Creator, for the name of his Kingdom, a name highly to be reverenced. Bleſſed be thou O Creator. Bleſſed be thou O Moon. Bleſſed be he who made thee. Bleſſed be thy Lord, bleſſed be thy Maker. At theſe words they leap three times upwards towards heaven; the higher the Caper is, the better it is in eſteem: Then they go on, ſaying, Even as we, O God, leaping towards thee cannot come near unto thee: even ſo all our enemies bending their forces againſt us, cannot approach to hurt us. Here again they make a ſtay, ſaying that of *Moſes* three times; *Fear and dread ſhall fall upon them by the greatneſs of thine arm, they ſhall be as ſtill as a ſtone, till thy people paſſe over, O Lord, till thy people paſſe over which thou haſt purchaſed*; hereby praying againſt us Chriſtians. For a concluſion of this prayer, one part ſaith peace be unto you: and the other anſwer, Peace be unto you, peace be unto you, and to the Iſrael of God.

Exod. 15. 16.

This benediction or bleſſing they for the moſt part beſtow upon the new Moon, upon the Sabbath thereof, which Sabbath they ſanctifie with a due ſolemnity, putting on their new apparel in honour to the new Moon, which they bleſſe, and give it a court-like welcome with great joy and rejoycing. I cannot but here inſert a certain Dialogue ſet down in the Talmud, between God and the Moon, which *Rabbi Simeon*, the ſon of *Pazzai* thus relates. It is written, *God made two great lights, the greater to rule the day, the leſſe to rule the night.* Then ſaid the Moon unto God; O Lord of the whole world, tell me, I pray thee, Can two Kings reign together, and wear one and the ſame Crown? To whom God made anſwer, and ſaid, Go hence and leſſen thy ſelf: She replies; O my Creator, ſhall I therefore be leſſened, becauſe I have ſpoken before thee that which is true and right? Then ſaid God, Go and bear rule and dominion both by day and night. But quoth the Moon, What great honour ſhall I reap from hence? or what dignity ſhall accrew thereby? A burn-

Gholm. cap. 3. p. 16. Gen. 1. 2, 6.

ing Candle at noontide, what doth it profit? Then the Lord bids her be gone, ſaying, that the people of Iſrael ſhould number their dayes, times, and ſeaſons, according to her courſe and motion, which ſhe denies as impoſſible; for to this end they ought to have an exact knowledge of the two *Tekuphoth* or Tropicks, as alſo of the two Solſtices, as it is written, *They ſhall be for ſignes, and times, and dayes, and years.* Then God makes her this anſwer, Go thy way, for many great and learned men ſhall take unto them this thy title, as *James* the leſs, *Samuel* the leſs, *David* the leſs. But all this cannot appeaſe her: which when he perceived, he ſaid, offer a propitiatory ſacrifice for me, becauſe that I have leſſened the Moon. And hereupon *Rabbi Simeon* the ſon of *Sakis* ſaith, How much doth that Goat differ from others, which is offered in the time of the new Moon, of which the Lord ſaid, this ſhall be a propitiatory ſacrifice for me, who have offended in leſſening the Moon. So far the Talmudiſt. The Rabbines diverſly diſpute what is the true ſence and meaning hereof. They who are of ancient dayes are of opinion, that at the beginning the Sun and Moon were equal in light, which they prove out of the words of *Moſes*, ſaying, *God made two great lights.* But ſo ſoon as the Moon murmured againſt God, and would ſit as Queen, and ſuffer none to ſhare in dominion with her, but be ſole Monarch in the celeſtial Orbs, God debaſed her for her pride, takes away her own light, and cauſed her to borrow of the Sun: and hence are, ſay they, thoſe immediately following words of *Moſes*, *The greater light for the government of the day: and the leſſer light for the government of the night:* whereas he formerly made no ſuch difference, but ſimply calling them two great lights. And furthermore, that God hearing the Moon complain of this her hard uſage and miſ-hap, repented of that he had done, and cauſed a propitiatory ſacrifice to be offered for this his offence at every new Moon. This opinion the modern Rabbines reject as a blaſphemy againſt God, conſidering that he is juſt and cannot commit iniquity, neither is any wickedneſs found with him. Wherefore they have very much tortured and rackt their inventions to finde out the true ſence of theſe words, diverſly interpreting the word *Alai* written with *Gnayn*, as Rabbi *Bechai* teſtifieth.

Rab. Bechoci. Gen. 1. Num. 28. 15.

CHAP. XVIII.

Of the Feast of the new year, how the Jews prepare themselves to the celebration thereof, and how God at the time of this Celebration judges the Israelites for their sins and offences.

Caphtor uperach. p. 68.

IT is written in the tract *Medrasch Socher Tobh*, that at the same time when the *Sanhedrin*, or that great Councel of the Jews is gathered together, to set down and determine a certain day for the Celebration of the feast of the new year, which begins the first day of the moneth *Tesri* or *September*, and hath also agreed thereupon, then God calls a Senate of Angels whom he sends into the earth, to enquire, see and know, whether the time of the Celebration of this feast be determinately appointed, which they presently put in execution; and returning unto God, declare unto him the day whereon the feast will be kept: which when God by their relation understands, he also decrees to sit in judgment, and to judge the world upon the very same day, as it is written, *God is gone up with a merry noise, the Lord is gone up with the sound of a trumpet.* Then the two judgement seats are set, the cushions laid, the books opened, and that great Senate of Angels sits down before him. As it is written, *And I beheld, till the thrones were set up, and the Ancient of daies did sit, Whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fiery flame, and his wheels as burning fire. Thousand thousands ministred unto him, and ten thousand thousand thousands stood before him: the judgment seat was set and the books opened.* In the Talmud we have an excellent story to this purpose.

Psal. 46. 3.

Dan. 7, 9, 10.

poſe. *Rabbi Iochamen* ſaith, that at new-years-tide three books are opened: one for them who are extreamly wicked and ungodly, as Atheiſts and Infidels: another for them who are juſt in a moſt perfect manner, the third and laſt for them who are betwixt both in an indifferent manner, godly and religious, who have done as much good as evil. Thoſe who are perfectly juſt have their names preſently regiſtred in the book of life: but they who are extremely wicked, have their names written in the book of death. Thoſe of the middle ſort are deferred, and put off untill the day of reconciliation, which is the tenth day after the celebration of the feaſt of the new year. If they truly and ſincerely repent them of their ſins in the mean time, ſo that their good deeds exceed their bad ones, then it goes well with them, but if on the contrary their evil deeds be more in number: then they are preſently put in the catalogue of the reprobate and damned. Tract: Roſch haſchanah. c. 1. p. 16.

As it is written, *Let them be blotted out of the book of the living, and not be written among the juſt.* By the *blotting out of the book* underſtanding the book of the wicked, and by the word *life* or *living* the book of the juſt, and by the words *Let them not be written among the juſt*, the book of thoſe who are indifferently honeſt. Hence is alſo that of *Rabbi Nachman* the ſon of *Iſaac* upon theſe words of Moſes, *Now if thou wilt pardon their ſin thy mercy ſhall appear: But if thou wilt not, blot me out of the book which thou haſt written.* In which words. *Blot out*, fingers out the book of the wicked. *Out of thy book* the book of the juſt. *Which thou haſt written*, the book of them which are indifferently juſt and godly. So far the Talmud. Pſal. 69. 29. Exod. 32. 32.

1. Now that God ſhould at this time ſit in judgment rather then at any other, the reaſon is grounded upon a certain tradition of the Antients that God created the whole world, *Adam*, and placed him in Paradiſe in the moneth of September: therefore it was thought very meet and juſt that God at the years end ſhould require of man an account of his life, and ſee how he hath carried himſelf for the ſpace of the year paſt, and ſo reward every one according to his works. Which he paies unto every one in the year following in this manner.

Sins are of divers ſorts, ſome God puniſhes in this world, ſome

ſome alſo in the life to come: ſo alſo good works, ſome whereof are recompenced here, ſome hereafter. Now if a man for the moſt part doe nothing els but ſin all the year long, polluting his ſoul with the horrid filth of wickedneſs, yet doing ſome few good deeds: the ſum of all is preſented before Gods tribunal upon new-years day. 1. Then God takes the ſcales and puts his good deeds in one end, and his bad deeds in another: If it ſeem good then to the Judge of all men to reward the foreſaid man for the good he hath found in him in this preſent world, it cometh to paſs that he is called a juſt man, and hath this happy ſentence pronounced upon him in this vale of miſery, that he ſhall have a name in the book of life, live for the next year, become rich and ſhall be advanced to great honours. 1. In like manner if an honeſt and juſt man, who every day makes a conſcience of his wayes, and lives according to the law all the year through, offend and commit ſome groſs enormities, for which God is pleaſed to puniſh him in this world, then God calls him a wicked and unjuſt liver, and pronounceth ſentence againſt him for evil and not for good, puts his name into the book of the dead, thereby giving him notice that he ſhall either die or become poor, or be troubled with ſome dangerous diſeaſe the year following, and therefore although a man may enjoy the happineſs of Saints in the world to come, yet may he be called with injuſtice in this, ſeeing he is here puniſhed for his offences even as the reprobate. And on the contrary, one here accounted juſt and holy, may be ordained to damnation, becauſe God gives him the reward of his workes in this preſent world. And therefore no man ought to wonder or account it a ſtrange thing that the godly ſuffer affliction and all manner of diſtreſs in this preſent life, when on the contrary the wicked lives as he liſt, gives reſt unto his ſoule, enjoyes pleaſure, and is without the gunſhot of ſorrow and vexation: yet at the day of death the caſe is altered, for he that was here ſo gay and gallant, muſt goe into everlaſting fire, and the other, ſo miſerable into eternal bliſs. God then paying unto them the due reward of their labours. And this is the very reaſon why the *Gemara* affirms, that the three foreſaid books are opened upon new-years day. Furthermore

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it often falls out that one good work blots out a number of tranſgreſſions: and one ſin aboliſheth many good works, both which are in the power of God. If the ſinner, whoſe name is put into the book of death, repent him of his wayes from the bottom of his heart; and continue in this courſe unto the day of reconciliation, being the tenth of the new-year, he may happily moue God to reverſe the ſentence pronounced againſt him, and to transferr him into the book of life. Even as the godly in the ſame ſpace angering his Maker by the commiſſion of ſome hainous offence, may move him to blot his name out of the book of life, and to write it among the dead. Thus the blindfolded Jews write, ſpeak, and are conceited of the Almighties rule and government, making him a Judge of that ſtampe and quality which they deſire him to be of; far contrary to the deſcription of the Prophet *David*, who in heavie cheer praying unto God for the forgiveneſs of his ſins, cries out; *Enter not into judgment with thy ſervant O Lord, for no man living ſhall be juſtified in thy ſight.* And again, *If thou O Lord marke what is done amiſs, who is able to abide it?* Seeing therefore God ſits in judgment upon every new-years-day, and ſo ſeverely puniſheth the tranſgreſſors of his commandements: the Rabbines have made it an Ordinance and Statute in *Iſrael*, that every one ſhould for a moneth before repent of his ſins and the evil he hath committed, turn from his wicked wayes, and begin to lead a new life. This therefore the Jews put in execution, and upon the firſt day of *Elul* or Auguſt, they fall to a ſerious account, calling all their ſins to remembrance, and weighing them according to every ſeveral circumſtance, in which they have wickedly tranſgreſſed through the whole circuit of the year. Whoſoever then every day before he eat or drink queſtions his ſoule, what it hath done? and with a diligent ſcrutinie ſearches every corner of his heart for ſome formerly practiſed wickedneſs, grieving very much, and being very heartily ſorry for the ſame, he ſhall upon New-years-day, when others are to give an account for their offences, receive a plenary abſolution. And hence it is that the Jews dwelling among the Walloones, at this day have a cuſtome to riſe every morning of this moneth before the ſun be up, ſay their

Pſal. 143. 2.

Pſal. 130. 3.

Orach. Chaymna: 581.

prayers

prayers and beg pardon for the ſins which they have committed. The Jews of Germanie alſo uſe to doe the like ſome foure dayes at leaſt before the feaſt of the new-year: moreover, they meet every morning and evening through the whole moneth in the Synagogue, ſounding a rams horn, not that they are ſo commanded by *Moſes:* but yet in remembrance of him, who when he went the ſecond time into the mount to fetch the tables of the law, commanded a horne to be blowen that the people ſhould take notice hereof and not tranſgreſs and ſay, *Ariſe and make us Gods which may goe before us: as for this* Moſes *which brought us forth out of the land of Egypt we do not know what is become of him.*

Exod. 32. 2.

Secondly, they blow the rams horn, that every one may ſeriouſly ponder and weigh the laſt judgment, and be terrified with the meditation hereof: that they may be affrighted and fear, for *ſhall a trumpet be blowen in the City, and the people be not affraid*: and ſo conſequently be hurried along to a bitter condolement, eager contrition, hearty confeſſion and ſerious repentance of his ſins and offences; for even as a King makes ſome of his ſervants to blow a trumpet, that every watchman may keep diligent watch, and be ready armed at a moments warning, becauſe the enemy approacheth: So it is needful for the Jews in the moneth of Auguſt, which is as herauld to the new year, to ſound the Rams hornes for to warn every man to repent him of his wickedneſs, that they may more eaſily reſiſt their enemy, Sin.

Amos 6.

Roſch:haſſcha c. 1. p. 16.

Laſtly, the Talmudiſts, thoſe ſubtil pated doctors ſay, that the reaſon why they blow the Rams horns at this ſeaſon, is for to put Satan to flight, and to put him to a grievous torture: and to make him forget the day appointed for the celebration of the New-years feaſt; leſt he ſhould come then and appearing before Gods tribunal accuſe them for their ſins and offences.

Upon the Eve of the New-year they riſe ſooner from ſupper then ordinary; for they have many Prayers to poure out unto God for the remiſſion of their ſins. They uſually eate before day, hereby ſignifying that they are not like the Chriſtians and other people, who faſt upon the Eves of their feſtivals: yet howſoever he that faſts offends not. In *Germany* the

the Jews alwayes eat ſomething before morning prayer, alwayes provided that they fill not their bellies too full, eſpecially when they are to ſay many prayers, whereupon it comes to paſs, that though they make great haſte in the ſaying of their prayers, yet they commit no offence therein, becauſe their guts are not crammed and full ſtuft, which would be a great hinderance to the ſpeedy gallop of their tongue in poſting over their petitions. Yet ſome of the more religious ſort who would be accounted more holy then other doe faſt, and that in imitation of a King, who impoſes a great tribute upon ſuch or ſuch a City, and coming with a great power of men commands payment to be made. He being yet ten miles diſtant from the City, the chief men and burgeſſes thereof come and meet him, and ſay unto him, O Gracious Soveraign, we are poor and have nothing, and what ſhall we give unto thee? And ſo intreating him in the moſt humble ſubjective manner, that the hams of an Alderman can perſonate, to remit the tax or tribute: of which the King remits the third part, being brought down by their eariſh kiſſing congees.

When the King is yet five miles from the City, then a troop of Citizens of another order and mean eſtate, come to give his Majeſty ſome gaping ſalutation, making the ſame requeſt with that of the former: to whom alſo he forgives another thirds. When he comes neerer to the City, then yong and old flock about him and beſpeak his Grace in the ſame language: The king then moved by the multitude of petitioners forgives the whole ſum. In like manner God the King of all the earth willing to make Iſrael give an account of their life paſt, and of all the ſins by them committed, requires, yea, enjoynes every one to give ſatisfaction in his own proper perſon: whereupon the holy men and chiefeſt in Iſrael faſt the Eve of this feſtival, and the Lord to recompence them remits unto them the third part of their ſins and offences. It is therefore enacted, that they of the better ſort ſhould faſt, that they may with the more facility obtain their petitions, and alſo ſome of a lower ranke fortie dayes together, whiah are ſet aſide for the doing of pennance. Some one muſt likewiſe faſt upon the day of reconciliation (of which day more hereafter) and then God will forgive unto them all

their ſins, and grant them a pardon for the ſame. Morning prayer being ended, they goe out of the Synagogue into the place where they bury their dead: thereby ſignifying that unleſs God will be pleaſed to pardon their ſins, they are no better then they who are dead and laid in their grave. They therefore pray unto God to have mercy on them, and that for the merits of thoſe juſt and holy Jews who are interred in that place. Here they diſtribute great ſtore of alms that their poor may not want wherewithall to celebrate the feſtival.

The papiſts had their praying to Saints from hence.

Midday being paſt, the men ſend for the barber, and cauſe him to uſe all his art and skill in the trimming of them: thereby giving others to underſtand, that they are not like unto other people, who ſorrowing ſuffer their hairs to grow and encreaſe. But our ſecurity (ſay they) baniſheth all grief, ſeeing we are certainly aſſured that God the King of the world will have mercy upon us, redeem us from our tranſgreſſions, and graciouſly abſolve us of all our ſins; and for this very reaſon they enter the bath or waſh themſelves in ſome running water, that the day following they may appear purified and clean before the almighty tribunal. It is alſo recorded that certain Angels fly in the aire, who being placed over the world and men, deſcend into theſe parts below, where they being in a manner polluted, muſt neceſſarily purge and cleanſe themſelves in the fiery ſtream *Dinor* mentioned by *Daniel*, before they ſing praiſes unto God. Now if it be neceſſary that ſuch creatures as the Angels are, muſt waſh themſelves before they may be ſuffered to praiſe the Lord, how much more is it required at the hands of man who is ſo vile and loathſome.

Minhagim.

Dan. 7. 10. Taame mitznos pag. 36. Reſcha chochma magnum in Schaar par teſchubha cap. 3, nu. 163.

While the Jews are a purifying their bodies, and ſtand even up to the ears in cold water, then they make confeſſion of their ſins in the form commonly uſed. This their confeſſion comprehends in it two and twenty words according to the number of the letters in the Alphabet: at the repetition of every one of which, the confeſſor beats his breſt, and then hides his body in the water, craving ſo much courteſie of his fellow as to bear him witneſs. Where they are neer no rivers, they dig a well in their cellar or garden,

garden, concerning the breadth and depth whereof, they are diverſe in opinion, as alſo how much water may be contrived in the ſame.

At eventide they likewiſe repair unto the Synagogue, where they continue praying untill it be night, at what time the feaſt begins; welcoming it with great joy, and many acclamations. So much for the preparation, now for the feaſt it ſelf: but before we give you any taſt thereof, hearken what the Prophet ſaith concerning theſe men of Juda, *Your iniquities have ſeparated between you and your God, and your ſins have hid his face from you that he will not hear. No man calleth for juſtice: no man contendeth for truth: they truſt in vanity, and ſpeak vain things: they conceive miſchief and bring forth iniquity. They hatch Cockatrice eggs, and weave the ſpiders web. He that eateth of their eggs dieth, and that which is trodden upon breaketh out into a Serpent.* Jeſa. 59.2. 4.5.

CHAP. XIX.

Of the Feaſt of the New-year.

NEw-years-day according to the Jewiſh Almanack, falls continually upon the firſt day of September, which is the beginning of their civil year, according to which account they date all their bils, contracts, and bargains.

This computation they ground upon the time of the creation of the world, which was as, they affirm, upon the firſt of September. Soe that they now reckon the years from the creation to be five thouſand three hundred eighty foure or thereabouts. Whence we may ſee how far they vary in their number from the Chriſtians, even by the ſpace of two hundred twenty three years.

This first day of September is to be sanctified and kept holy by the Jews, being a thing commanded by God himself; saying, Speak unto the children of Israel and say,

Levit. 23.24. *In the seventh moneth in the first day of the moneth, shall you have a Sabbath, for the remembrance of blowing the trumpets, an holy convocation. Ye shall do no servile work therein, but offer sacrifice made by fire unto the Lord.*

Though *Moses* make no mention of the new-year in these words, yet following an ancient tradition of their ancestors, they begin their civil year as upon this day, being the first of September, which is the seventh moneth accounting from March, in which begins the new-year of their festivals. The chief reason why it is called the feast of trumpets, is, because the Priests in old time were wont as this day to repair to the Temple, and blow upon trumpets, that hereby the people might be warned, and pricked forward to render thanks unto God with a chearful and merry heart, for the blessings and favours plentifully powred upon them in the year last past: that he hath preserved them in safety, and redeemed their souls from death; and that with fear and trembling, truly repenting them of their misled life, they may appear before God upon the day of reconciliation, upon which an attonement is to be made between God and his people. The Jews at this day instead of a trumpet use a Rams horn, the reason whereof shall hereafter be related. The manner of the Celebration followeth.

After evening prayer, they begin the feast by the consecration of a bowl of wine, and a certain prayer appointed for the day, they account it as a signe of good luck if their wine be new and sweet. Every one salutes his fellow with *God send you a good new-year*, or pointing to the books of which we made mention in the former chapter, they say, *Thou art registred for one who shall be partaker of a prosperous* year, to whom the other makes answer, *and you also:* that is as much as if he had said, The Creator of heaven and earth hath ordained thee for a good new-year. The little children run unto the chief Rabbine, and aske him blessing, upon whom he laies his hands and prayes unto God to send them an happy year.

From

From the Synagogue to their own houſes, where they finde the table neatly ſpread, and ſumptuouſly furniſhed, and that with no ſmall deal of proviſion. They preſently fall aboard: the firſt diſh whereupon they make an aſſault, is a Platter full of dainty Apples ſteeped in Honey, of which every one taſting a bit, ſaith, God ſend us a merry New-year, then proceeding with great jollity and mirth to the ſtuffing of their empty guts. Amongſt other things, the fore-mentioned Rams-horn is laid upon the table, in remembrance of the Ram which being catched in the thickets, was ſacrificed by *Abraham* in the place of *Iſaac*. Others write that they lay it upon the table, to ſignifie, that they ſhall become the head, and not the tail, according to that promiſe of the Lord by *Moſes*; *The Lord ſhall make thee head, and not the tail, and thou ſhalt be above onely, and not beneath.* Which promiſe is made indeed unto the Jews, but with that condition to keep all his Commandments to obſerve and do them. But they underſtood a maſtery and dominion over the Chriſtians to be the tenor thereof; which that it may come to paſs they daily pray to God above. Orach chaijm, num. 583. Deut. 8. 13.

They eat fiſh for the moſt part of the beſt ſort they can procure upon this night: to ſhew, that their good works & merits ſhall multiply and increaſe even as the fiſhes in the ſea. Fruits of all kinds are no novelty unto them; as Almonds, Cucumbers, Grapes, Gourds, Leeks, Lupines, ſweet, yet groſſe pulſe, and ſuch like. The Leeks repreſent their enemies, becauſe they ſhall be rooted out of the earth and periſh utterly; for the Leek in the Chaldee tongue is called *Crate*, which is derived from a Verb ſignifying to *Cut*: and hereupon when they have eaten their Leeks, they ſay, Let all our enemies & all them that hate us be uttterly cut off. When they eat the ſweet Pulſe, which they call *Silka*, they ſay, Let our enemies periſh from among the midſt of us. When they eat the Almonds, which they call *Timarim*, they ſay, Let our enemies be conſumed and blotted out. When they eat the Gourds, called *Kara*, they ſay, Let every evil thing which is definitely determined againſt us, be aboliſhed and come to nothing, and let our good works and deſervings, be read and publiſhed before the God of heaven.

The

The morning come, they repair to the Synagogue more early then at other times; singing many Psalms, and saying many Prayers. They take the book of the Law twice out of the Ark, reading some sections out of it, as in imitation of *Ezra*, who did the like, *Nehemiah* 8. but God knows in a far different manner.

After their *Haphtarah*, or Lecture out of the Prophets is ended, one goes up into the Pulpit, and sounding the Rams horns at several times, distinctly bellows out thereupon thirty words; some with an equal, others with an interrupted tone. If the trumpet give a shrill and pleasant sound, they take as a certain signe, that a good and a happy year will then befal them: but if on the contrary, the sound be dull and hollow, or perhaps none at all, it fills their hearts with sorrow, being a very probable token of an unfruitful and dangerous season.

Psal.89.16. When the trumpeter hath done his office, the whole Synagogue trumpets out those words of *David*, *Blessed is the people, O Lord, that can rejoyce in thee, they shall walk in the light of thy countenance.*

Morning prayer ended, they return again to their houses: where they eat and drink, and sound upon their Rams-horns. For it is a position of the Rabbines, that at this time every one ought to be merry and jocund, being assured, that God hath been gracious unto him in pardoning his sins and offences: and not because he hath fill'd his panch, and liquored his throat, for this would God rather impute unto them as a sin, then recompense as a good work.

After this their repast, every one, man, woman, and child, hasten to the water, or to some Bridge, thereupon to make *Taschlich*, that is to say, to cast their sins into the water: and

Mich.7.19. the ground of the practise is that of the Prophet, *He will turn again and have mercy upon us: he will subdue our iniquities, and cast all our sins into the bottom of the sea.* The Jews thus gathered together upon the Bridge, so soon as they behold the fishes, accounting the sight as a prosperous signe and token, they caper aloft, and shake their garments over the fishes, dreaming, and vainly conceiting, that by this their foolery, they have shaked off all their sinnes upon the fishes backs,

Levit.16. which swim away with them, even as the scape-Goat which carried away the sinnes of their ancestors into the wilderness.

Others write, that they do it in remembrance of *Abraham*; who travelling to ſacrifice his ſon *Iſaac* upon Mount *Moriah*, which was upon the firſt day of September: Satan met him, and turned himſelf into a great River, which at the firſt took him only to the knees; but by and by it reacht his neck. *Abraham* perceiving himſelf to be in ſuch a diſtreſſe, and that he was in danger of drowning, cried mightily unto God, who heard his prayer, and turned the water into dry ground; as it is recorded in the tract *Medraſch rotoſcha*.

Evening being come, they fall again to eat and drink, and make merry as they were wont; and in this manner they celebrate the feaſt of the New-year in great ſecurity, with much mirth and jollity for the ſpace of two dayes together. I conclude with that of the Prophet, *If a man walk in the ſpirit and would lie falſly, ſaying, I will propheſie unto thee of wine, and of ſtrong drink, he ſhall even be the prophet of this people.* Mich. 2. 11. *To which alludes that of* Sophonie; *Her Prophets are light, and wicked perſons: her Priests have polluted the Sanctuary: they have polluted the Law.* Soph. 3. 4.

CHAP. XX.

How they prepare themſelves to the Feaſt of Reconciliation, and the celebration thereof.

THE time between New-years-day and the tenth of the ſame moneth, upon which they keep the feaſt of Reconciliation, is called by Jews, the ten penitential dayes: for which ſpace they faſt and pray very much, and are wonderful deſirous to become holy and religious; that if God ſhould have written any of their names in the book of death, and determined to afflict their ſouls with an unfortunate year, he might at the contemplation and ſight of their penitent life and practiſe of good works, repent him of the evil, and have mercy upon them; tranſcribling Orach chajim num. 602.

bing their names in the book of life, and ſealing the judgement.

Every morning ſo long as theſe dayes endure, while it is as yet very early they confeſſe their ſins three ſeveral times; do not proceed to the excommunication of any one, neither do they call any man into judgement, or force any one to take an Oath.

Upon the ninth day they forſake their beds betimes in the morning, frequent the Synagogue, ſing and pray. So ſoon as they return home, every male old and young takes a Cock, and every woman a Hen into their hands: the maſter of the family doing likewiſe, and ſaying theſe words, *Fooliſh men are plagued for their offence: and becauſe of their wickedneſſe. Their ſoul abhorred all manner of meat, and they were even at deaths door. So when they cried unto the Lord in their trouble, he delivered them out of their diſtreſſe. He ſent forth his word and healed them, and they were ſaved from their deſtruction. O that men would therefore praiſe the Lord for his goodneſſe, and declare the wonders that he doth for the children of men; that they would offer unto him the ſacrifice of thanksgiving, and tell out his works with gladneſſe.* And again, *If there be a meſſenger with him, or an interpreter, one of a thouſand to declare unto man his righteouſneſſe, then will he have mercy upon him, and will ſay, Deliver him that he go not down into the pit: for I have received a reconciliation, that is, a Cock, which ſhall be a reconciliation unto me.* When he hath ended this his repetition, he finiſheth the reconciliation, waving the Cock three times about his head, and ſaying at every time, This Cock ſhall ſerve inſtead of me, he ſhall ſucceed in my ſtead who deſerve death; he ſhall be my reconciliation, he ſhall die for me, but I ſhall enter into life and bliſſe with them that are righteous in Iſrael. Amen. This he doth three times, as was ſaid before; once for himſelf, once for his children, and once for ſtrangers which ſojourn with him according to the cuſtome of the high Prieſt in ancient dayes, as it is recorded in the third book of *Moſes*. In the next place he takes the Cock and kills him, and drawing, and gathering the skin together about his neck, firſt meditates with himſelf, that he is worthy to have his own throat cut for his ſinnes and offences, and then cutting the

Pſal.107.17, 18,19,20,21, 22.

Job 33.34.35

Levit.16.17.

Cocks

Cocks throat, thinks himſelf worthy to be puniſhed with the ſword: After this he takes the Cock, and with all his might throws him upon the ground, thereby ſignifying, that he deſerves to be ſtoned to death for his ſins and wickedneſs: laſtly, he puts him upon the ſpit and roaſts him: thereby giving others to underſtand, that to be burnt in a fiery furnace doth not equalize his deſert. Theſe four kindes of death the poor Cock undergoes for his Maſter. The intrals, out of commiſeration, they commonly caſt upon the houſe top, that it may alſo be partaker of ſuch a ſacrifice. Others ſay that they do it, becauſe ſin is rather an internal then an external thing, and that it cleaves faſt to the bowels of the Cock: ſome Crows coming by, may claw them up and flee away with them into the wilderneſſe; even as the ſcape-Goat in the Old Teſtament ran away with the ſins of the people into the Deſert.

They take all poſſible pains and care to procure a white Cock for the ſacrifice. They will by no means admit of a red one; becauſe ſuch an one is full of ſins, ſeeing ſin it ſelf is red alſo, as it is written: *Come now let us reaſon together, ſaith the Lord; though your ſins were as crimſon, yet ſhall they be as white as ſnow: though they were red like ſcarlet, they ſhall be as wooll.* Iſa. 1. 18. Now if the Cock be white, he is not polluted with ſin, and ſo is able to bear the ſins of others, which being red he could not poſſibly do, being ſtufft with his own ſins already. *Antonius Margarita* in his book of the faith of the Jews, regiſters it as the affirmation of ſome of the Hebrew Doctors, that an Ape is a more fitting beaſt for this dayes ſacrifice then the Cock, becauſe in his face he more repreſents a Man. Yet they chuſe a Cock rather then any other creature, becauſe a Man in Hebrew is called *Gebher*: * Now if *Gebher* offend, *Gebber* muſt alſo in juſtice ſuffer for his offence. And therefore the Jews conſidering the burden of death too grievous to be born, and the puniſhment too heavie, ſpare themſelves and kill the Gock, which the Babylonian Talmudiſts call *Gebher*, to ſatisfie the judge of all fleſh; and by this ſhift *Gebher* offends, and *Gebher* ſuffers for it. Blinde and beaſtly Jews how do they trifle and think to puzzle God in that manner, that he cannot know a Cock from a Man. Wo, wo unto them for

* Gebher a man from גבר *invalu-it*, to prevail, he hath this name from his might and ſtrength.

this their horrible blindneſſe above example, without pattern. Such another expoſition reliſhing of the ſame pate we finde in the book called *Schebet Jehudah*; written firſt in Hebrew, then tranſlated into the Teutonick tongue by the Jews, and printed at *Cracovia* in *Poland*, ſome twenty two years ago. It is a certain diſputation between a Jew and a Chriſtian before *Alphonſus* King of *Portugal*: wherein, when the Chriſtian urged divers places of Scripture proving Chriſt to be the true Meſſias, and amongſt others that of the Pſalmiſt, *My God, my God, why haſt thou forſaken me?* The Jew made anſwer, that it was a certain property belonging to the holy Scripture to be capable of divers interpretations, amongſt which that is the beſt which may be confirmed and declared by other places of holy writ. But as for the forecited place, there were many other Scriptures which did evidently prove that it cannot be underſtood of Chriſt. And firſt of all, ſaith the Jew I will tell thee, what anſwer a learned Rabbine did upon a certain time make unto the King of *Spain*. Yeſterday ſaid he unto the King, I being very wroth with my houſhold Cock, becauſe he had troubled me in my ſtudies with his crowing muſick, I ſmote him with my ſtaff, put him into a dark room where he ceaſed his crowing: yet withal this my anger being never a jot abated, I did beat him till I had rent his skin, and diſjoynted his bones, then I put him into a Pot, and covered it according as I thought meet and convenient, which ſerved him for a Coffin, for there he died. After his death there happened out a miracle, for his life returned unto him again, and he began to ſing and crow as at former times: and this is the true meaning and expoſition of theſe words urged by the Chriſtian out of the 22 Pſalm: Which appears ſo to be if we parallel the place with that of *Jeremiah*, in the third of his Lamentations and the firſt verſe. *I am the man that have ſeen affliction in the rod of his indignation. He hath led me & brought me into darkneſſe, but not to light. Surely he is turned againſt me, he turneth his hand againſt me all the day. My fleſh and my skin hath he cauſed to wax old, and he hath broken my bones. He hath builded againſt me, and compaſſed me with gall and labour. He hath hedged about me that I cannot get out, he hath made my chains heavy. And when I cry and ſhout he ſhutteth out my prayers.*

Pſal. 22. 1.

prayers. I am the man *Am Gebber*, that is to ſay, I am the Cock, for the word among the Talmudiſts ſignifieth ſo much. *Who hath ſee naffliction? In the rod of his indignation.* There is the rod with which the Cock was beaten. *He hath led me*, there is his flight: *into darkneſs and not into light*, there is the place of obſcurity into which he was put. *He turns his hand againſt me*, there is the ſecond beating after that he was put up in his cloſe priſon, or the motion whereby he thought himſelf to move in the pot. *My fleſh and my skin hath he cauſed to wax old*, that is to ſay, he hath torn and rent it. *He hath broken my bones*, or cut me in pieces. *He hath builded againſt me*, He hath ſhut me up in the pot. *He hath ſet me in dark places*, that is, he hath put me in the pot and covered it. *And when I cry and ſhout*, which words ſignifie unto us, that the Cock ſung and crowed after he was dead. So much foppery out of the book called *Schebet Jehudah*, out of which we may plainly ſee after what a ridiculous manner the Jews interpret and make a mock of the holy Scripture, and prove themſelves to be really poſſeſſed with that phrenſie, blindneſs, and hardneſs of heart, wherewith *Moſes* threatned them. We may ſee alſo with what art theſe jugling mountebanks, and quackſalvering impoſtors, can metamorphoſe a man into a Cock, and again, turn a Cock into a man. Truly I am forced to believe, that if the Prophet *Eſay* had uſed the word *Gebber* in his fifty third chapter, the man that is there made mention of, ſhould of neceſſity (the Jews being tranſlators) have been a very Cock. Seeing the Prophet calls him *Iſch machobbeth* a man full of ſorrows, deſpiſed and not eſteemed. One that hath borne our infirmities, and carried our ſorrows, even Chriſt: who was beaten for our ſins, and wounded for our tranſgreſſions. The chaſtiſement of our peace was upon him, by whoſe ſtripes we are healed. Yet the Jews will not acknowledge, receive, and confeſs, ſuch a man: but chuſe one whom they can kill, put upon the broach, roſt at the fire, and fill their filthy paunches withall. But woe and alaſs they may long look for health from the wounds of an houſehold Cock. The Greek Calends will firſt have place in the annual computation, before they receive from hence any ſetled peace of

conſcience, which evidently appears to be true at the houre of their death: when deſtitute of all comfort ready to deſpair, they cry out, my death is my reconciliation, and ſatisfaction for my ſins. A miſerable poor and cold comfort indeed, when not only death temporal but eternal both of ſoule and body muſt be the wages for their ſin: This the Jews cannot comprehend, ſeeing God in his juſt judgment hath ſhut their eyes that they cannot ſee nor underſtand. Pitifull and lamentable is their caſe, in which with an unwilling heart I leave them, and deſcend to a further declaration of their preparation to this feſtival. After that they have made an attonement for their ſins by the ſacrificing of the Cock, they repair to the place where the dead are buried, where they ſay many prayers, as they did alſo at New-years-tide, give almes, and ſo much mony to the poor as the ſacrificed Cock was worth. For in ancient times they were wont to give the Cocks themſelves unto the poor and needy, which they took in great indignation, and abhorred them as a thing abominable, and in eating whereof they ſhould ſwallow down the ſins of the rich. Therefore the rich men redeem it with money, and either roſting or boiling it, and feed thereupon with great joy and rejoycing.

After dinner they goe into ſome coole well or ciſtern, and waſh themſelves as they alſo did at new-years-tide. They duck often, and dive to the bottome of the water, by which actions they thinke themſelves to be clean waſhed and purged from their offences. Some in the mean time provide lights, which they are to uſe in the Synagogue the day following. The Jews in Germany prepare a light for every one in particular, which to be neceſſary, they prove out of the *Cabala* in this manner. The Hebrew word *Ner* ſignifying a light or Candle, contains the number of two hundred and fifty. Now every man hath two hundred forty eight members in his body, to which if we had his ſpirit and ſoule, this number equalizeth the firſt. And by this reaſon the word *Ner* ſignifying a light, is to be underſtood of man man, that is to ſay, every man ought to have a ſeveral light, lamp, or candle to himſelf. Now for the women, it is not neceſſary that any lights ſhould be provided for them, ſeeing they

they have four members (according to the Jewiſh anatomie) more then is in man. Yet notwithſtanding the Jews inhabiting other nations, provide lights alſo for the women, not of neceſſity, but for the ornament and grace of their Synagogue. They who are very religious have commonly two lights provided, one for the ſoule, the other for the body. That for the ſoule being more coſtly and precious, which they call by the name of *Neſchamah*. (a)

At eventide again they return into the Synagogue, offering up their evening ſacrifice of prayer and thankſgiving. One goes and ſalutes another, if any have a quarrel, or bear any malice to his fellow, he craves pardon for his fault, and reconciles himſelf unto him. If any have received any hurt, he is bound from his very heart to forgive him that hurt him, for if he forgive another, God will alſo forgive him his treſpaſſes. If he will not at the firſt time of intreaty forgive him, then he that offended him takes three more unto him, and craves pardon the ſecond time, yea alſo the third for his offence. If this will nothing avail, he calls ten men unto him, and earneſtly intreats the party offended to forgive him. If he grant him a pardon, well, if not, well alſo, ſeeing God is appeaſed, and this his fact ſhall never riſe up in judgment againſt him. This cuſtome of asking forgiveneſs is very neceſſary, becauſe God will not pardon the offences committed againſt our brother, upon the day of reconciliation, unleſs we make an attonement with him. If it ſo chance that the party offended be dead, then he who committed the offence againſt him, calls ten men, goes unto his grave and ſaith, *I have offended againſt the God of Iſrael and him that lies buried in this place.*

(a) *Neſchamah amma* hereby is noted only the reaſonable ſoule, according to *Aben Ezra*, who derives as though it were משמים *min haſſhamajim* from heaven. I think rather from נשׂא *naſhah* to life up, and *Shamajim* ſignifying heavens, becauſe it is, or alwayes ought thither to be lifted up. It is diſtinguiſhed from *Ruach* and *Nepheſh*, the Synonyma's of it in this manner by *Aben Ezra* Neſchamah *eſt vis ſenſibilis & rationalis & habet locum in cerebro.*

2. Ruach *ſpiritus habet ſedem in corde quod eſt origo vitus, complectiturque vim iraſcibilem.*

3. Nepheſh *eſt vis concupiſcibilis & ſitum habet in jecore.* Orach chajim : nu. 606.

Every one makes his confeſſion unto his fellow before ſupper, leſt in ſupper time a bone ſhould get into his throat and choak him, and ſo he ſhould die without any confeſſion, or acknowledgment of his former ſins. They make their confeſſion

confeſſion in manner following. Two men go into ſome ſecret corner of the Synagogue, the one of them kneels down, turning his face towards the North and his back towards the South, the other takes a good leathern whip and gives him thirty nine laſhes upon the back. He that receives them and confeſſeth his faults, ſmiting his breaſt at every ſeveral ſtripe: he that playes the beadle and ſoundly whips his hide, repeats theſe words of the Pſalmiſt, *He was ſo merciful that he forgave their miſdeeds and deſtroyed them not*, yea many a *time turned he his wrath away, and would not ſuffer his whole diſpleaſure to ariſe.*

Pſal. 78. 38.

This verſe in the Original conſiſts only of thirteen words, which he repeats three times, adding a word for every ſtripe. Then he that did ſo laſh the other proſtrates himſelf upon the ground, his fellow doing as much for him: mutually undergoing this grievous pennance for their offences: Yet notwithſtanding theſe ſubtle foxes love their own fleſh ſo well, that they endure but a ſmall deal of pain by ſuch a favourable whipping. This kinde of whipping ſeems to take its original from that act of *Moſes*, who enacted, that *if ſo, the wicked be worthy to be beaten, the Judge ſhall cauſe him to lie down, and to be beaten before his face, according to his treſpaſs unto a certain number. Forty ſtripes ſhall he cauſe him to have, and not paſt, leſt if he ſhould exceed, and beat him above that with many ſtripes, thy brother ſhould appear deſpiſed in thy ſight.* This kinde of puniſhment was in ancient times political, and was in uſe alſo among the Chriſtians, as it is alſo at this day, for a malefactor to be beaten with rods. The *Rabbines* commenting upon this place affirm, that thirty nine ſtripes only, not forty, as the law commands are to be inflicted upon the perſon offending. The reaſon whereof, as one of their *Rabbines* rendered it unto me, is that which followeth. In old time the whip wherewith the offender was puniſhed, conſiſted of three cords, two of which were ſhorter then the other, the third or mid cord being of ſuch a length, that it might eaſily encompaſs the whole body, all the three being made of the skin of ſome yong bullock. Now he that laſhed the delinquent with this threefold cord, gave unto him at one and the ſame time three ſeveral ſtripes, accounting one for every cord. So that in thirteen laſhes, he received

Deut. 23. 2, 3.

This was in uſe in S. *Pauls* dayes, who ſaith that he received forty ſtripes ſave one, 2 Cor. 11.

The Jewiſh reaſon is to be approved of.

received the ful number of thirty nine ſtripes; to which if he had added one laſh more, then had he inflicted two more then *Moſes* required to be given unto him, which was no way to be allowed of, it was therefore thought good rather to be defective in puniſhment, then exceeding to give only thirty nine ſtripes inſtead of forty. The true and genuine expoſition of this place, is to be found in the Talmud, which here I will not inſert, to avoid prolixity. This kinde of puniſhment was inflicted upon the Apoſtle, as he himſelf witneſſeth in his ſecond Epiſtle to the Corinthians, and that without doubt in a more ſmarting degree then is uſual among the Jews at this day. Rabbi Bechaim. Deut. 25. 2.

Prayers being ended, they poſt home with ſpeed inexpreſſible. Where they finde the table ready ſpread, and furniſhed by their wives in their abſence: at which preſently they ſit down and luſtily feed upon the Cocks and Hens, which in the morning they offered in ſacrifice to God for their ſins: for in their *Minhagin* they affirme, that it is no leſs the commandement of God, and a good work to fill their Panches, and cram their Guts, this night with the Cocks and Capons; and ſoundly to liquor their throats, then to faſt the day following; Alwayes provided that ſupper be ended before ſunſet, for then the feaſt of reconciliation begins, and they are to dreſs themſelves in neat and fine cloathing, upon which they weare a ſurplice or garment of choiſe linnen coming down unto their feet, hereby ſhewing unto other, that the next day they ſhall be pure and clean from their ſins and offences, and like unto the Angels. Theſe garments they put on in honour to the feſtival, the celebration of which, conſiſts not in eating and drinking, being ſottiſhly ignorant, that the worſhip of God is of more worth then either. Hence it is that the Lord complains by the mouth of his Prophet. *Hear O heavens, and harken O earth: for the Lord hath ſaid, I have nouriſhed and brought up children and they have rebelled againſt me. The Oxe knoweth his owner, and the Aſſe his maſters crib, but Iſrael hath not known, my people have not underſtood. Ah, ſinful nation, ah people laden with iniquity: a ſeed of the wicked, corrupt children: they have forſaken the Lord: they have provoked the holy one of Iſrael to anger: they are* Pſal. 1. 2, 3, 4.

gone

gone backward. What have I to doe with the multitude of your Sacrifices, ſaith the Lord? Hoſea alſo ſaith, *O Iſrael return unto the Lord thy God, for thou haſt fallen by thine iniquity. Take unto you words and turn unto the Lord, and ſay unto him: Take away all our iniquity, and receive us graciouſly, and ſo will we render unto thee the calves of our lips.* So much of the preparation to the feaſt of reconciliation.

CHAP. XXI.

Of the Feaſt of Reconciliation.

Levit. 23.27, 28,29,30,31. COncerning the inſtitution of this feaſt, we may finde it recorded in the third book of *Moſes*: that *the tenth day of the ſeventh moneth ſhall be a day of reconciliation: it ſhall be an holy convocation unto you* (ſpeaking to the Iſraelites) *you ſhall humble your ſoules and offer ſacrifice made by fire unto the Lord: And ye ſhall do no work that ſame day: for it is a day of Reconciliation, to make an attonement for you before the Lord your God. For every perſon that humbleth not himſelf the ſame day, ſhall even be cut off from his people. And every perſon that ſhall doe any worke that ſame day, the ſame perſon alſo will I deſtroy from among his people. Ye ſhall do no manner of work: therefore this ſhall be a law for ever in your generations, throughout your dwellings.* By reaſon of this injunction and command the Jews at this day are wont to meet in their Synagogue about ſunſet before it be night, carying with them their wax lights, and placing them in their Candleſticks, ſinging and praying with a beaſtly roaring and bellowing outcries. The women which ſtay at home to keep the houſe, light many candles in the bed chambers and other places, bleſſing them, and ſtretching out both their hands towards them as they do alſo upon the ſabbath, here-

by

by making a difference between the feſtival dayes, and others appointed for ordinary employments and manual labours.

If theſe lights burn clear, they take it as a very good ſigne of ſome conſequent hap, believing that their ſins are remitted: that they ſhall ſee many happy dayes, and not come as yet into the priſon of the grave. If they give not a clear light, but that which is only glimmering, dark, and obſcure; if they melt away the tallow or wax, diſtilling drop by drop, then they begin to be ſorrowful, conjecturing this to be a ſigne of ſome evill ready to befall them.

They ſpread their floores, pavements, and hearths, with Coverlets in ſome places, as in *Wormes* they ſtraw their hearths with ruſhes only, leſt they upon the day following, by often ſtooping to the fire to chafe and rub themſelves, might defile and ſpot their holiday attire: or otherwiſe leſt they ſhould ſeem to commit Idolatry, which is altogether unlawful; the reaſon hereof is that which is written. *You ſhall not pave your pavement with ſtone, to bow and proſtrate your ſelves thereupon.*

That it is ſaid in the forecited text of *Moſes*, that they ought to humble themſelves before the Lord, they underſtand to be meant of a five-fold kinde of pleaſure from which they are to abſtain. Orach chajim nu: 612.

And firſt of all from meat and drink, even from ſunſet to ſunſet, from the beginning to the ending of the ſolemnity: Boyes above twelve, and wenches above eleven years of age, women alſo who have been above three dayes in childbed, are not exempted from this faſt. A ſick man may eat lawfully if he deſire it: If not, the Phyſitian thinking it meet and convenient for the regaining of his health, meat is to be adminiſtred unto him.

Secondly, every one is bound to goe without ſhoes barefoot: only it is permitted unto old decrepit and ſickly perſons, to whoſe health the coldneſs of the ſeaſon may bring hurt and dammage.

Thirdly, no man ought at this time to annoint himſelf with oyle, or waſh his body with water for pleaſures ſake.

Fourthly, no man muſt enter into a bath to waſh himſelf,

no he may not be allowed to dip his finger in the water, much leſs to waſh his hands or face. Yet if any have occaſion to eaſe himſelf, after the deed done, he may dip his fingers into the water, ſo that he goe no farther then the formoſt joynt. Some take a wet linen cloth and make clean their hands therewith, yet it is accounted as a thing very dangerous, and neerly coming within the confines of an offence: for if the cloth ſhould chance to be ſo wet, as the drops of water might be preſſed out of it, it were enough to prophane the feſtival.

Fiftly, the men muſt not come at their wives, no not ſo much as touch them; and keep themſelves out of their company, as though they were in their monethly flowers.

Before they begin their ſolemn prayers, uſually made by them after ſunſet, at the begining of this feſtival, three of the chief Rabbines walking through the Synagogue, ſaying with a loud voice, *Biſchibhah ſchel mahelah, ubiſchibhah ſchel mattah*, &c. the meaning of which words is, that they give power and licenſe to the whole congregation, as well to the bad as the good among them, to pray unto God. To this end alſo the Chaunter goes unto the Ark, where the book of the law is kept, opens it and ſaies a long prayer, which begins, *Col nidere Vaeſſare uſchebue*, that is to ſay, *All Vowes, Covenants, and Oaths* &c. the firſt part whereof he repeats three times, every time with a more lofty and joy reſounding voice then other. The ſum whereof is, that all the vows, oaths, promiſes, covenants, aſſeverations, and proteſtations, which any one of the Jewiſh nation hath not kept the year paſt to be void, remitted, diſanulled, the breach thereof not to be acknowledged for an offence, to be utterly taken away and pardoned. That by this mean, Covenant-breakers may as well as the keepers, the bad and the villanous, as well as the good and juſt, may ſing praiſe and pray unto God. Whence every Chriſtian may ſee how little they eſteem of an oath, eſpecially made unto one of us. Then they hold on to ſing and pray untill the night be far ſpent: Some all the night over, others returning to their houſes, betake them to their reſt; other ſleep in ſome corner of the Synagogue or other, or in the Synagogue of the women,

A very papiſtical indulgence.

women, in ſome place fartheſt remote from the Arke. They among the Jews who have an earneſt deſire truly to repent them of their ſins, and to lead a holy life, ſtand all the time that the feaſt endures, ſinging and praying without intermiſſion, as I have ſeen ſome who have ſtood immoveable in the ſame place for twenty ſeven hours together.

When the morning begins to approach they all repair to the *Synagogue* before the dawning of the day, making there their agode untill night, boaſting very much of the book of the Law, reading many Sections therein. Falling often to the earth with their face uncovered, and then chiefly when they make confeſſion of their ſins, ſmiting their breſts at every word, to ſhew the devout attention of their mindes: and the lifting up of their hearts unto their God and maker. When it begins again to be night, then the Prieſt wrapping a great hair-cloth about his neck, and drawing it over his head, ſo far untill it come to the threſhold of his eyes: he bleſſeth the people according to the ordinary forme preſcribed by *Moſes*, Numbers the 6. the 24, 25, 26, and 27. verſes. When he pronounceth the bleſſing, he ſtretcheth out his hands towards the people: they covering their faces with their own; for it is lawful for no man to look upon the hands of the Prieſts: becauſe the ſpirit of the Lord reſts upon them, while he bleſſeth the Congregation. As it is written, *He ſtandeth behinde our wall looking forth at the windows, ſhewing himſelf through the grates*, that is to ſay, God ſtands at the Prieſts back, and looks through the windows and grates, that is to ſay, through his hands being being ſtretched out, and his fingers being ſpread abroad ſevered one from another. Then he ſiugs another prayer repeating it ſeven times, ſometimes with a ſubmiſſe and low, ſometimes with a lond voice, and the reaſon of this reiteration is, becauſe God at this time departs from them and goes into heaven, not coming again untill the prieſt be the ſeventh time in repeating of this prayer. The ſeventh time therefore they ſing it in a melodious tune, with a ſenſe bereaving harmony, having very good skill, and ſweet voices, as they can witneſs who have heard them. Cant. 2. 9.

Before they depart the Synagogue, they blow upon the Rams horne before mentioned, a ſound both long and loud, in remembrance of the year of Jubile, which in ancient times was wont to begin as upon this day. Others write that they do it in memory of the ſeven heavens which the Lord opened when he deſcended upon Mount Sinai, and gave the law to the people of Iſrael, and declare unto them that in heaven there was no other God beſides him.

When they have put an end to this their feſtival, and a period to theſe their trifles, then (as they bluſh not to affirm) there comes a voice from heaven ſaying, goe and eat thy bread with joy and gladneſs of heart, for God accepts all thy good works at the beſt. Inſtantly upon the hearing of the voice, they return to their own houſes, ſome carrying the reliques of their wax lights along with them, becauſe they commonly uſe them in making the ſeparation between the feſtival and other dayes of the week. But others on the contrary, leave them in the Synagogue in the Candleſticks for a year together, lighting them at ſome certain times. They who are very holy and religious among them, have a wax light burning in the Synagogue night and day, never going out throughought the whole year: this they call *Ner Tamid*, an everlaſting light. When they are returning home, one ſayes unto another, God the Creator ſeal unto a happy year: for the three books of which we formerly made mention, are now ſealed up: and Gods ſentence pronounced upon every one is ratified and ſtands immutable.

Being come home, they finde their guts to make a grievous complaint, and themſelves exceeding hungry, having eaten nothing for twenty eight hours together: they make haſte therefore to ſatisfie their greedy appetite, and to repleniſh their belly with ſtore of victuals.

The next morning after they riſe betimes out of their beds, and return to the Synagogue, leſt Satan ſhould take an occaſion to complain of them, ſaying unto God, yeſterday they roſe early becauſe it was the day of reconciliation: but this day their devotion grows cold, loving their pillow better then the Synagogue. What ſhould I ſay more, this day they are ſo holy and religious, ſo honeſt and devout, that even the

the Devil is forced whether he will or not to commend their carriage: concerning which we have his following conference in *Pirk Rabbi Eleazar*. Upon that day in which God gave the Law to the Children of Iſrael: the evil ſpirit *Samael* came unto him and ſaid, O Lord of the whole world, thou haſt given unto me power and dominion over all the people of the earth, only the children of Iſrael excepted. To whom the Lord made anſwer; On the day of reconciliation and thence-forward thou ſhalt have power over them, if thou canſt finde any ſin, fault, or offence in them, of which if they be found in no manner guilty, then ſhalt thou not approach ſo much as to touch them. Which when *Samael* underſtood, he ſaid unto God, thou haſt a people upon earth like unto the Angels in heaven. For as the Angels in heaven ſtanding immoveable, neither eat nor drink, and being free from all ſin live in peace among themſelves, even ſo do thy people Iſrael upon the day of Reconciliation: which God hearing out of the mouth of the Devil, preſently without delay forgives them all their ſins, and opens his ear unto their prayers. Chaptor uppherach. p. 71.

It is read in another place, that they give gifts unto Satan, that they may blinde and ſhut up his eyes, leſt he ſhould ſee their doings and accuſe them unto the Lord of hoſts; as it is written: *A gift blindeth the eyes of the wiſe, and perverteth the words of the righteous.* Exod. 23. 8.

I conclude with the words of God to *Eſay*: *Cry aloud and ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſions, and to the houſe of Jacob their ſins. Yet they ſeek me daily, and will know my wayes even as a nation that did righteouſly, and had not forſaken the ſtatutes of their God: They will ask of me the ordinances of juſtice, they will draw neer unto God, ſaying, Wherefore have we faſted and thou ſeeſt it not? We have puniſhed our ſelves and thou regardeſt it not. Behold, in the day of your faſt you will ſeek your will and require all your debts. Behold, you faſt to ſtrife and debate, and to ſmite with the fiſt of wickedneſſe: ye ſhall not faſt as you do to day, to make your voice to be heard above. Is it ſuch a faſt that I have choſen, that a man ſhould afflict his ſoul for a day, and to bow down his head as a bulruſh, and to lie down in ſackcloth and aſhes? wilt thou call this a faſting, or an acceptable day unto the Lord?* Isa. 58. 1, 2, 3, 4, 5. Zach. 6. 5.

CHAP.

CHAP. XXII.

Of the Feaſt of joy and gladneſſe, for that they have read over the book of the Law. And of the manner how they diſtribute their Eccleſiaſtical Offices.

THere is no mention made of this Feaſt in holy Writ. The Rabbines inſtituted it as a day of rejoycing, in that God had given them ſo much as to ſpend a whole year in the reading of his Law and exerciſe thereof: in that upon this day they have finiſhed, accompliſhed, and brought to an end the lecture and expoſition of the of the text thereof in their Church or Synagogue, in that he hath in great clemency granted them power and faculty to perform the ſame.

They diſtribute and part the five books of *Moſes* into fifty two Chapters or Sections, whereof they read one every Sabbath day, ſo that the laſt Section is read upon the firſt day after the Feaſt of tabernacles, which commonly falls upon the twenty third day of September. It is recorded in the Talmud, that the Prieſts were wont to skip, caper, and dance, uſing all kinde of muſical inſtruments upon this day, practiſing among the vulgar many incredible and skittiſh fooleries; which here to ſet down would be rather a wearineſſe then either pleaſure or profit to the reader. Upon this day they repair to the Synagogue, and in a ſolemn proceſſion take all the books of the Law out of the Ark, reading the firſt and laſt Section, leaping about the Ark with the books in their hands, and when they are weary in great pomp putting them into the Ark again. So long as the books are out of the Ark, a burning Lamp ſhines therein, for the Ark muſt not at any time be found empty; whereupon it neceſſarily follows, that the Lamp ſupplying the place of the books, avails as much as the books themſelves: for the Law is called a Lamp or light, as it is written:

written: *The Command is a Lantern, and inſtruction a light.* Prov. 6. 23.

Furthermore, they ſcatter Apples, Plums, and Pears, among the younger ſort, that they alſo may take occaſion to expreſſe the utmoſt of their mirth and jollity. Yet it often falls out, that that hereby is occaſioned a greater deal of grief and melancholy in the hearts of theſe nonaged ſtriplings, in that they often in ſcambling for theſe fruits fall into ſtrife, contention, and brawling, and at laſt make trial which among them have the moſt patient ſtretching ears.

Now becauſe upon this day the reading of the Law is finiſhed, in a ſecond place they go about the diſtribution of Eccleſiaſtical functions and offices, and in the firſt place them that belong to the Lecturers of the Law. Theſe their offices or functions are ſold by open ſale in their Synagogue; and he that at the third asking offers the moſt money for them, hath them aſſured unto him, and is bound to keep them. And in the firſt place the Clerk or Sexton of the Synagogue proclaims the office of them who are to light candles all the year following: as alſo that of the Cup-bearers who carry the wine, wherewith they begin and end their Sabbaths, and other Feſtivals. For though the Maſter of every family be bound to give a beginning to the Sabbath by the conſecration of a cup of wine: yet that this ceremony is alſo performedin the Synagogue, and that publickly before the whole Congregation, by reaſon of the poorer ſort, who for want of means cannot procure wine at home for the initiation of the Sabbath. And moreover it is not to be neglected, becauſe the Boyes and children that drink thereof, become religious and godly Jews.

Thirdly, the Clerk proclaims that if any man will buy *Gelilah*, let him come forth, which is an office of unfolding and folding up again the book of the Law.

Fourthly, it is demanded, if any one will buy *Hagbohah*; He that hath this office is buſied in a ſpeedy lifting up of the book of the Law, carrying it about the Pew or Desk that any one may read thereupon. It is neceſſarily required, that he that carries it be ſtrong and of an able body, that he may without ſtumbling carry the book unfolded with ſtretched out arms, for if he chance to faulter and ſlip but with one foot,

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not bearing it in that manner which is required, the whole Congregation is enjoyned to faſt, which is reputed as a very bad ſigne of ſome enſuing misfortune.

Fifthly, it is demanded, who purchaſe *Etz Chajim* for money. He that hath this office is allowed to touch the two pieces of wood to which the Law is faſtened by long skins or Parchments, as alſo to carry and adminiſter the little Bag, Coat, or Sachel, in which the book of the Law after the ending of the Lecture is with all ſpeed to be wrapt up. Young men and ſtriplings commonly buy this office: perſwading themſelves that by touching thoſe forementioned pieces of wood, their honeſty ſhall be improved, and their underſtanding bettered: hoping that thereby their life ſhall be prolonged, ſeeing theſe pieces of wood are called *Etz Chajim*, which by interpretation ſignifieth *the trees of life*, as it is written: *She is a tree of life* (meaning the Law) *to them that lay hold on her, and bleſſed is he that retaineth her.* Theſe are touched and handled when the book of the Law is wrapped up, where a ſpecial heed muſt be taken, and care had, that they touch not the Parchments with their naked hands, for this is a hainous offence.

Prov. 3. 18.

Sixthly, it is demanded, who will buy *Acheron*, which is an office that whoſoever in the whole congregation is the laſt called out upon any Feſtival, he muſt read ſomewhat out of the book of the Law.

Seventhly, it is demanded, who will buy *Shehia*. He that hath this office is a kinde of overſeer, who looks unto the reſt that they be not negligent in their charge and place; and if he finde them ſo, he may put them out, and himſelf in.

All the money which they get for theſe places and offices, they beſtow in the reparation of the Synagogue and maintenance of the poor. From this open ſale of Eccleſiaſtical functions, often proceed as from a Fountain, envies, brawlings, contentions, and evil ſurmiſings. Yea, God himſelf is often blaſphemed, becauſe the favour and countenance and reſpect of perſons bears a greater ſway in ſharing then Juſtice: while the rich is preferred before the poor; a ſtripling ſooner admitted into holy Orders, then one of riper years, an illiterate Aſſe ſooner then a learned Doctor, and an ill liver commonly before

before an honeſt man. Hence it is that theſe things conſidered, ſuch a flood of contention often ariſeth, that a Chriſtian Magiſtrate is often ſent for tō ſtop & ſtay it; forunder the Sun there is not a more teſty, envious, jarring, and more implacable people then the Jews. And this is the fruit which they reap from the reading of the Law with ſo great attention as they bring and boaſt of; and to ſay the very truth, no better can be expected, ſeeing their outſide makes a beautiful and glorious ſhew, but within they are full of malice and hypocriſie. Now whereas there is no perfect joy where fleſh and wine, or, as they ſay, *Baſar ve jain* are wanting: therefore they conclude and end this Feaſt of joy and rejoycing, with a ſumptuous and great Supper.

CHAP. XXIII.

Of the Feaſt of Dedication.

THis Feaſt is wont to be celebrated upon the twenty first day of November, by them called *Kiſleu*: in memory of *Judas Haſmonita* or *Machabæus*, that excellent warriour, who after the death of his Father *Mattathias*, overcame and vanquiſhed the *Grecians*, who had formerly ſubdued *Jeruſalem*, profaned the holy Temple, poured out the oil of the Sanctuary, and done very much evil unto the Jews: He alſo won the City, cleanſed the Sanctuary upon the twenty firſt day of this moneth, as we may read in the firſt book of *Machabees*, and the fourth Chapter. Wherefore *Judas* and his brethren, with the whole Congregation of Iſrael, concluded, that the dayes of dedication of the Altar ſhould be kept in their ſeaſon from year to year, by the ſpace of eight dayes, from the five and twentieth day of the moneth *Caſleu*, with mirth and gladneſſe. This Feaſt the Jews at this day do alſo keep and celebrate, but in a far diffe- Orach chajim, an. 670.

rent manner then thoſe ancient *Machabites.* For here now is nothing to be ſeen but feaſting and gormandiſing, quaffing and drinking, piping and dancing, revelling and roaring, all to paſſe away the time; but little or no thankſgiving unto the Lord of hoſts for the victory and conqueſt over their enemies, as upon this day.

At that time, when *Judas* had dedicated the Temple, none of the holy oil could be found: ſo that the Lamps could not be lighted according to the ordinance of *Moſes: Judas* therefore made diligent ſearch in the Temple, where he found a ſmall horn of oil, ſealed with the Ring of one of the Prieſts, which was onely ſufficient to feed the Lamps for one nights ſpace, yet preſerved in that happy manner, that it was not polluted by the enemies. Hereupon the heart of *Judas* and the whole congregation was filled with ſorrow, becauſe they could have no more oil till theſe eight dayes were expired, becauſe the City *Tehoa* from whence it was to be fetched was four dayes journey diſtant from *Jeruſalem.* In this their perplexity the favour and mercy of God appeared to them by this miracle, for the horn of oil failed not for eight dayes together. In the remembrance of this favour and bleſſing ſo miraculouſly conferred upon them, the Jews at this day uſe a great deal of ſuperſtitious pomp, in tinding of the Lamps appointed for the Synagogue in the time of this Feaſt: They provide a Candleſtick with ſeven branches capable of ſeven lights or Lamps, which burn every night, though not until the morrow, from the beginning of this Feaſt unto the end thereof: and whereſoever any of theſe Lamps are found, whether in their Houſes, Stoves or Bedchambers, there it is not lawful to move the finger to any kinde of work. A Lamp muſt alſo be hung as well upon the right ſide of the gate of every mans houſe as of the Synagogue, the diſtance whereof from the ground ought to be ten ſpans, no lower; twenty, but no higher. It is a great queſtion among them how long theſe Lamps may burn, and by whom they may be tinded: whether one may be lighted at another? and ſuch like. Thus are they very ſolicitous and careful about theſe external lights; never conſidering that there is nothing but darkneſſe in their own hearts: neither ſtriving that they may be illuminated by the light of Gods holy Spirit.

CHAP.

CHAP. XXIV.

Of their Feaſt of Purim.

THe word *Purim* is a Perſian word, and is rendred by the Hebrews *Goral*, which ſignifies a lot. This Feaſt therefore took its name from that plot and wicked device of *Haman* the Agagite, who in the moneth *Niſan* in the twelfth year of *Ahaſuerus* caſt *Pur*, that is a lot, whereby all the Jews, both young and old, children and women in all the Kings Provinces ſhould be deſtroyed and rooted out in one day, even upon the thirteenth day of the twelfth moneth, which is the moneth *Adar* or February; which decree was written in the name of the King, and ſealed with his Ring. Eſther 3.

The end of this conſpiracy fell far contrary to *Hamans* intent. For *Haman* was hanged upon a pair of Gallows fifty foot high, and the King granted the Jews in what Cities ſoever they were to gather themſelves together, and to ſtand for their life, to root out, ſlay, and deſtroy, all them that vexed them. So that ſtrengthened by the Kings Letter Patents, they put their adverſaries to death. In *Shuſhan* the Palace they ſlew five hundred men, and the ten ſons of *Haman*; and the Jews that were in the Provinces of King *Ahaſuerus* ſlew of them that hated them ſeventy five thouſand men, upon the thirteenth day of the moneth *Adar*, and reſted upon the fourteenth and fifteenth thereof. Wherefore it is inſtituted and ordained, that upon the fourteenth and the fifteenth day of the ſaid moneth every yeer ſhould a Feaſt be kept by the Jews in all quarters, in remembrance of this great deliverance throughout their generations by an ordinance for ever. Wherein they reſted from their enemies, in the moneth which turned unto them from ſorrow to joy, from mourning to a Eſther 8.

joyful day: as we may read in the ninth Chapter of the book of *Eſther*.

Theſe two dayes are celebrated at this day by the Jews imitation of their anceſtors, but in that manner, that they rather deſerve the name of the dayes of profanation and drunkenneſſe, then of joy and gladneſſe.

Tract. Megilah. Although upon theſe dayes working is not prohibited by the text of Scripture: yet the Jewes at this day reſt from all manner of labour, writing and affirming in the Talmud, that he will never thrive or proſper that does any work upon them. For there it is recorded, that upon a certain time that a man being ſowing line-ſeed upon one of theſe dayes, a certain Rabbine coming by and ſeeing him, began to reprove and curſe him. Whereupon it came to paſſe, that the ſeed never came to growth, nor did ever peep out of the ground.

In the firſt place therefore the women are enjoyned in a more peculiar manner to ſanctifie and celebrate this Feſtival, becauſe this deliverance was wrought by the hands of Queen *Eſther*. The night being come, they light the Lamps of joy in the Synagogue, and the *Chaſan* or the Miniſter expounding the book of *Eſther*, reads it from end to end: whereat the women and children ought to be preſent, and give diligent attention; and they have a cuſtome that the little ones ſo often as *Haman* is named, keep a vile ſtir and a tumultuous noiſe in the terrible and forcible exploſion thereof. In for-

Orach chajim, nu. 690. Sect. 2 6. mer times they were wont to provide themſelves two ſtones, upon one of which the name of *Haman* was written. Theſe they did beat one againſt the other, until the name was quite demoliſhed and worn out; which when they perceved, they preſently cried aloud, *Let his name be blotted out. The name of the wicked ſhall rot*; *Accurſed be Haman*; *Bleſſed be Mordecai*; *Curſed be Zereſh the wife of Haman*; *Bleſſed be Eſther the wife Ahaſuerus. Curſed be all they that worſhip idols or the hoſt of heaven. Bleſſed be all the people of Iſrael.* When the Lecturer comes to that place where mention is made of the ten ſons of *Haman*, he is bound to read it with one breath, for they write, that all theſe ſons of *Haman* periſhed in the twinkling of an eye, and their ſouls in a very moment took their farewel of their beloved lodging the body. They celebrate this Feaſt in

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a very voluptuous manner, ſouſing their guts in wine and beer, becauſe *Eſther* the Queen found favour and grace in the eyes of King *Abaſuerus* when he ſate at her banquet, and obtained pardon for the Jews, and a grant that they might ſtand for their lives. And hence it comes to paſs, that for the ſpace of theſe two dayes, they buſie themſelves with no other things then eating and drinking, ſmelling, and bibbing, dancing, and piping, ſinging, and roaring, ieaſting, and ſporting, riming, and ſcoffing, the women putting on mens apparrell and the men clothing themſelves in womens attire, which although it be expreſly forbid in the law of *Moſes*, yet they make there one exception, ſaying, that it is lawful and no offence to practiſe it upon this day, and this occaſion: ſeeing it is done by them only for worldly joy and recreation, *Rabbi Iſaac Tirna* in this Minhagim hath left in record to poſterity, that it is commanded as a work of great excellency, to make merry as upon theſe dayes, to goe a whoring, to drink and be drunke, yea in that meaſure, that he cannot make any difference between *Mordecai* the bleſſed, and *Haman* the accurſed. that is to ſay, untill he be ſo beſotted with the ale tappe, that he cannot for his heart declare how many letters be contained in any of theſe words, yea moreover, any one is permitted at this time to poure in ſtrong drink, until he knowes not how many fingers he hath on either hand. Which precept indeed is moſt diligently obſerved and kept, according to the very rigour thereof by the Jews at this day, and that chiefly by the beggerly crew, to whom the richer ſort ſend gifts and preſents in a far greater meaſure then they do at other times, to the end that one may not mock another for being drunk, being commanded and ſtrictly prohibited to ſend away their meat and drink to any other end and purpoſe. With theſe Bacchanal rites, drunken fits, and beſotting beaſtlineſs, they put an end to their annual feaſts. For this of Purim is the laſt feſtival in the year, having no more until the feaſt of the paſſover. If the Prophet *Iſaiah* were alive at this day, or ſhould riſe from the dead, truly and really might he take occaſion, and that both forcible and urgent to cry out, *Woe and alaſs unto them that riſe up early to follow drunkenneſs, and to them that continue until the night, till the wine do inflame them.*

Orach: chajim num: 615.

De rit: Jud: p. 61.

CHAP.

CHAP. XXV.

Of the feaſting dayes in uſe among the Jews.

HItherto we have treated of feaſting, faſting ſucceeds. In the law of *Moſes* there is only one faſt commanded to be kept by the Jews, which is upon the tenth of September, upon which the feaſt of reconciliation is annually kept and celebrated, as was formerly declared. Beſides this, it is regiſtred in ancient records, that many other faſting dayes were inſtituted and ordained by the ancient Patriarchs and Prophets, according as the time required. And *Zachary* the Prophet, who lived after the building of the ſecond Temple, makes mention of foure general faſts in theſe words: *Thus ſaith the Lord of hoſts, the faſt of the fourth moneth, the faſt of the fifth, and the faſt of the ſeventh, and the faſt of the tenth, ſhall be to the houſe of Judah joy and gladneſs.*

Zach. 8. 19.

The first faſt. The faſt of the tenth moneth was uſually, and is to this day, kept by the Jews upon the tenth day of the ſame, to wit, December: becauſe upon this *Nebuchaddnezar* began to beſiege Jeruſalem with armies, and to afflict the Jews with great trouble and calamities.

The ſecond faſt. The faſt of the fourth moneth, was and is kept to this day upon the ſeventeenth day thereof: becauſe upon this they endured many great afflictions which are not yet diſgeſted. For as upon this day the tables of the law were broken; the daily ſacrifice ceaſed: the book of the law was burnt, an Idol the abomination of deſolation was ſet up in the holy place, the temple of Jeruſalem. The city it ſelf beſieged the ſecond time, overthrown and taken. For theſe cauſes the Jews in theſe our dayes faſt very devoutly, begin ſeriouſly and earneſtly to repent them of their former life, if a man may

may believe the external geſture: from which it is no doubt but their heart is too too much a roving. The dayes following this faſt, even unto the ninth day of the next moneth, are accounted ominous and unfortunate: upon theſe no ſchoolmaſter muſt dare to whip his boyes. If any Jew alſo have a caſe to be tried by the law, between him and a Chriſtian, at this time he ſeeks all manner of evaſion and excuſe, that he may not appear before the Judg untill theſe dayes be expired, fearing leſt his cauſe ſhould fail and not prove good, and he be overthrown therein.

The faſt of the fift moneth, is kept upon the ninth day of July: becauſe upon this very day the temple was burnt, and turned into aſhes: In the time hereof they goe barefoot: ſitting upon the earth, reading doleful ſtories, and the lamentations of Jeremy. They goe into the place of burial, where they ſob out their doleful accents of grief and ſorrow, amidſt the ſorrowful conſort of departed ſouls, bewailing the deſolations of their beautiful temple with ſighs and grones for a moneth together. From the firſt day until the tenth, they neither eat fleſh nor drink wine, they enter not the bath, waſh their face or hands, or ſuffer any raſor to come upon their head. They do not make any marriages, appear not in judgment but ſore againſt their wills: complaining and crying out, that they had never any good hap or fortune in this moneth: which they prove out of the Prophet *Hoſea*, ſaying, *A moneth ſhall devoure them with their portions.* The third faſt. Hoſ. 5.7. Jer. 2. 24.

Upon the eighth day they feed only upon lentiles, in ſigne of ſorrow and heavineſs: but they will neither eat beans nor peaſe, becauſe they have a certain black ſtroke in their upper parts much like unto a mouth: but they eat lentiles and egges, alſo ſuch have no ſuch line upon them, neither any repreſentation of a mouth, and therefore do beſt decipher and figure out a man ful of grief and ſorrow, who ſits ſtill and ſayes nothing, as though he had no mouth at all. A moſt Rabbinical alluſion. At night they eat but little, continually ſitting upon the ground; if any thing, then it muſt be an egge roſted: which they do likewiſe in ſigne of ſorrow, for as an egge is round, and in figure circular, ſo is ſorrow alſo, running after the manner of a round body,

now

now to this man, now to that. Bed-time being come, they lay themſelves to reſt upon a harder couch then at other times. He that formerly uſed two pillows, is now content with one. He that formerly uſed one only, caſts it away and will not admit of any, for ſoft feather and down-bed they embrace ſome bone pinching mattreſs, and for ſheets of the choiſeſt lawne, thoſe which are hurden.

The fourth faſt. The fourth faſt, which is the faſt of the ſeventh moneth, is kept upon the third day of September: becauſe that good and excellent man *Gedaliah*, which was by *Nebuchadnezzar* ſet over the remnant of the Jews that were left of the captivity of Babylon, was in a miſerable and fraudulent manner ſlain as upon this day, as *Jeremy* the Prophet beareth witneſs. Ier. 40.41. Theſe are the foure general feaſts uſually kept by the Jews in the dayes of *Zachary*, and alſo by the diſperſed remnant yearly in theſe our times.

Particular faſts. Beſides theſe general faſts, they have ſome more particular, not kept by the whole Congregation of Iſrael in general, but by every one apart at certain times, according as they deſire to become holy and religious. Thus ſome of them faſt every munday and thurſday through the year, as that proud Phariſee, whereof our Saviour makes mention in the new Teſtament, who bragged and boaſted that he faſted twice every week.

2. Secondly, ſome uſe to faſt upon the tenth of March, for *Miriam* the Propheteſs who died upon this day, upon whoſe departure, the fountains in the wilderneſs did dry up, ſo that the children of Iſrael wanted water, and ſinned in murmuring againſt the Lord: yet many of the Rabbines are againſt this faſt, that every one ought to abſtain from faſting in the moneth of March, becauſe therein God wrought their deliverance out of Egypt, the remembrance whereof ought to cheer them up to joy and gladneſs.

3. Thirdly, they faſt for the moſt part upon the tenth of April, becauſe *Eli* and his ſons died upon this day, the Arke of the Covenant was taken by the hands of the Philiſtines, and the glory departed from Iſrael.

4. Fourthly, many of them faſt upon the twenty eighth day of April, becauſe *Samuel* died thereupon. They have alſo diverſe

diverſe other faſts which they keep, by reaſon ſuch wiſe men and Prophets changed this life for a better, upon thoſe dayes whereon they obſerve and keep them. Some faſt alſo upon every evening of the new moone. Others ſo often as they have any fearful and unfortunate dreams. He whoſe father is dead, faſts yearly upon the day whereon he departed this life. And many ſuch like cauſes there are for which they abſtain from meat at ſeveral times.

When they faſt, they abſtain from all kinds of meat and drink from morning untill the ſtars appear; which were a true and laudable faſt indeed, if it were performed with a devout heart and minde, in the fear of God, and referred to that end which the Scripture preſcribes. But this kinde of faſting none of the Prophets could never by the hammer of perſwaſion beat into their hearts and heads.

It is written in *Medraſch rabba* in the Chapter *vezos habbetachah*, that ever and anon ſo ſoon as *Moſes* ſaw that God would inflict ſome puniſhment upon him, he appointed himſelf a faſt, making himſelf a cheeſe-cake as big as his own body, put on ſackloth, ſprinkled aſhes on his head, and going into the foreſaid pie or cheeſe-cake, faſting and praying without intermiſſion, did determine not to depart thence untill God had reverſed and made void the ſentence pronounced againſt him. This fable ſmels of the Talmud, in which it is written, that a certain godly and religious Jew called *Chon Hammagal*, did faſt after the manner of *Moſes*, ſo often as he deſired ſome great and weighty matter at the hands of God. When upon a certain time it had not rained at any time throughout the whole moneth of February, and rain was neceſſary that men might receive the fruits of the earth in due ſeaſon, the foreſaid *Chon*, faſted and prayed, ſhutting himſelf up in ſuch a pie or cake as in cloſe priſon, and ſaying, O Lord of the world, thy childrens eyes are all upon me, knowing that I am as dear unto thee as any ſon can be to a father: I ſwear therefore by thy holy name, that I will not goe out hence untill thou have mercy upon thy people. Then the Lord ſent a gracious rain upon his inheritance. *Habbacuck* the Prophet alſo practiſed the like, and hereupon he faith, *I will ſtand upon my watch tower, and ſet me upon the*

Reſchis chochma parvum, p. 10.

Tanais p. 23.

Hab. 2.

Rabbi Solomon Jarchi,

tower, and will look and ſee what he will ſay unto me, and what I ſhall anſwer to him that rebuketh me, that is to ſay, I ſtand in my pie or cheeſ-cake expecting untill thou mak me anſwer, how it comes to paſs that the wicked do ſo prolong their life; as *Rabbi Kimchi* comments upon the place. So miſerable are theſe poor ſeduced Jews, in this manner deluded and given over to a reprobate ſence, ſo that they cannot bluſh at any thing, neither are ſenſible of any gripes of conſcience, while they ſpeak ſo groſly and vainly of God and his word, interpret the Scripture according to the fancies of their brain, and their own good pleaſure. This ſuperſtition and abuſe in faſting, had a ſtrong head even in the dayes of the Prophets. Whereupon *Zachary* reproves their falſe faſt, and preſcribes the true, for to the prieſts and people asking him, *Shall I weep in the fift moneth, and ſeparate my ſelf as I have done theſe many years?* He anſwers in Gods name and ſaith, when you faſted and mourned in the ſeventh moneth, and in the fift, even theſe ſeventy years, did ye faſt unto me? and do I approve it? And when you did eat and when you did drink, did you not eat for your ſelves and drink for your ſelves? ſhould ye not hear the words which the Lord hath cried by the miniſtry of the former Prophets, when Jeruſalem was inhabited and in proſperity, and the cities thereof round about her, when the ſouth and the plain was inhabited. Thus ſpeaketh the Lord of hoſts ſaying, execute true judgment and ſhew mercy and compaſſion every man upon his brother, and oppreſs not the widow or the fatherleſs, the ſtranger nor the poor, and let none of you imagine evil againſt his brother in his heart. But they refuſed to harken, and pulled away the ſhoulder, and ſtopped their ears that they ſhould not hear; Yea they made their hearts as an adamant ſtone, leſt they ſhould hear the law and the words which the Lord of hoſts ſent in his ſpirit by the miniſtry of the former Prophets: therefore came a great wrath from the Lord of hoſts, Therefore it came to paſs, that as he cried and they would not heare, ſo they cried and I would not hear ſaith the Lord of hoſts.

Zach. 7.

So much ſhall ſuffice to be ſpoken concerning the Ceremonies uſed by the Jews upon their holidayes and feſtivals: for hereby may any man eaſily pereive that their faith and belief

belief is not grounded upon *Moſes* and the Prophets, but upon the traditions of tht Scribes and Rabbines, which I have deſired to ſhew from the very beginning of this treatiſe. It followeth that we ſhould now treat of other matters belonging to their private and domeſtical life.

CHAP. XXVI.

Of their difference of meats, and the boyling of them: and of their new kitchin veſſels.

THe Jews living in divers parts of the world at this day obſerve a main difference in the boyling and eating of fiſh, fleſh, and milk-meats. Which practiſe of theirs they ground upon thoſe words of Moſes, *Thou ſhalt not boile a kidd in his mothers milke.* Exod. 23. 19. Hence it is that they have written divers commentaries and expoſitions upon this text, concerning the uſing of fleſh, hony and other viands.

Their kitchin boyling veſſels are of two ſorts, the one whereof is appointed for the ſeething of fleſh, the other for milke. Their milke veſſels have three peculiar marks upon them: if they be of wood, then they give them three ſeveral cuts, whereby they may be diſtinguiſhed from others: and this they do, becauſe the forecited verſe is found three times in the law of *Moſes*. Hereupon it alſo comes to paſs, that a Jew continually carries about him two knives, one for fleſh and another for cheeſe and fiſh, which have alſo three ſeveral markes or ſtamps upon them. If through negligence one veſſel ſhould be taken for another, and the contrary thing boiled therein, then it is not lawful for any Jew to eat thereof, breaking the veſſels, if they be of earth, but waſhing them with water, if they be of wood, and that in a moſt exact manner: if they be of iron, they caſt them into the fire, ſuffering

them there to abide until they be fully purified.

It is enacted that fleſh and milke muſt not be boiled together at the ſame time over the ſame fire: neither are they to be ſet on the table one oppoſite or over againſt another, but ought to be ſeparated by ſomething put between them: and to this end they ſpread one cloth for the diſhes furniſhed with fleſh, another for thoſe wherein cheeſe and milke are ſerved in, He that eates either pottage or fleſh, he may not be allowed for a whole houres ſpace, to eat butter, or cheeſe, or any milke-meats. Yea moreover, they who would be accounted preciſe indeed make ſix whole hours diſtance.

It is lawful for any one to eat a hen with almond milke: If any one love milke ſo well, that he cannot abſtain from it, an eſpecial diſpenſation is granted him to taſte thereof ſooner then ordinary, ſo that he pick his teeth accurately and *Spaniard* like, waſh his mouth, and eat a cruſt of bread to take away the taſt of the fleſh. If the fat of any thing fall into any diſh of meat boiled in milke, that meat is prohibited to be eaten. Yet if the meat be ſixty times more in quantity then the fat, then may it lawfully ſerve for the ſufficing of any mans appetite. An egge muſt not be boiled in a pan or pot in which fleſh is ſod. If they deſire to have their egges poched, they firſt break them into a platter, or poure them out of one ſhell into another, having a diligent care, and provident eſpial, that no drop of blood be in them. And this is the reaſon why the Jews alwayes open their egges at the top, becauſe in that place there is often found a veine of a bloody colour.

If in carving up a hen they finde any egges within her, they uſe them not until they be mollified in water and ſalt. It is a hainous offence to ſet fiſh and fleſh at the ſame time upon one table, as alſo to boile them in the ſame pan, much more to eat them together, for the leproſie follows as a reward of the fact. Therefore they either waſh their mouth or hands between the eating of fleſh and fiſh, or elſe they eat an apple or piece of bread between the eating of the one, and handling of the other. Briefly it is accounted as a great point of wiſdom among the Jews, rightly to diſtinguiſh the kindes of meat;

meat; hence when ſome difficulties object themſelves unto their view, they goe for a ſolution to the learned Rabbines. All their kitchin veſſels, whether of gold, ſilver, tin, or lead, braſs, or copper, if they can endure the fire, they are to be purged by fire, if not, by water, according to the command of Moſes, *Whatſoever will abide the fire, you ſhall make it go through the fire, and it ſhall be cleanſed: and whatſoever will not paſs through the fire, you ſhall make it to paſs through the water.* Num. 31.23.

The Talmudiſts upon theſe words infer, that ſuch veſſels ought to be caſt into a ceſterne or pit where a menſtrous woman hath waſhed her ſelf in the time of her uncleanneſs, becauſe ſuch women in the Hebrew tongue are called *Niddoth*, and the water of ſeparation *Me niddoth*. Here the Jews give an evident demonſtration that an Aſſe may be known by his eares from any other creature, for the forecited words of *Moſes*, make not mention of veſſels in general, but of that particular houſhold-ſtuffe which the children of Iſrael took in way of prey form their enemies the Midianites; which at that time were a prophane, ungodly and reprobate people. And therefore when *Moſes* made the people to purge and purifie every thing they had taken in battle, partly by fire, partly by water, according as the condition of the thing it ſelfe would ſuffer: his deſire was to ſignifie unto them, that they ought by no means to make any uſe of the Midianites goods, unleſs they were firſt of all cleanſed and ſanctified. Finally, becauſe at this day the Jews will not uſe any veſſel belonging to a Chriſtian, unleſs it be firſt purged in the foreſaid manner, they hereby clearly ſhew unto the world, the opinion they have of us, to wit, that in their judgment, we are not a jot more pure or holy, then thoſe people which the Lord baniſhed the land of Canaan for their ſins and wickedneſs; in in the moſt of their writings calling us, impure and profane Gentiles. Tract. 1. Elim c. 5. p. 75.

CHAP.

CHAP. XXVII.

Of the manner how they kill their Beaſts.

MAny among the Jews are forced to learn the Butchers trade, which they call *Scachten.* He that learns it is bound Apprentice to ſome skilful Butcher for term of yeers, and thoſe not a few; for there are ſo many precepts, conſtitutions, caveats, axiomes belonging thereunto, that it is very difficult for any man in a ſhort time to be cunning and expert therein; he muſt therefore beſtow great paines and ſtudy in ſeeking the rules appertaining thereunto out of the books of the Rabbines: that thereby he may gain a perfect and ſound knowledge therein.

There is extant a certain ſmal Pamphlet which is called *Schochitos* and *Bedkos*, the Butchers book, in which are contained the principal Rules and Canons belonging to this Art; according to the tenor whereof the Jews at this day kill and ſlaughter their beaſts and other cattel: If they meet with any difficult place whoſe true meaning cannot be comprehended by the brains of a Butcher, they repair to ſome Rabbine for the expoſition thereof. He therefore who hath diligently peruſed this little book, and hath been long time a ſpectator of another mans labours in this kinde, and can rightly judge of them, is made by ſome of the Rabbines Freeman of the Company, who alſo makes him a teſtimonial Letter under hand and ſeal of his skil and ability. Wherein he certifies that he is expert and skilful in the Butchers trade; and therefore gives him full power and licenſe to kill and ſlay any Ox, Sheep, or ſuch like kinde of Beaſt, when and whereſoever it pleaſeth him. Not long ſince it was my chance to ſee one of theſe teſtimonials, which was writ in manner and form following: *This day being ſuch a day of the moneth, in ſuch and ſuch a yeer, I have examined, and in examining found N. the ſon of N. to be*

skilful

skilful and expert in the Butchers trade, and that as well to teach by mouth as to practiſe with hand. Which things weighed, and rightly by me conſidered, I have granted him a licenſe to kill and ſlaughter, and being killed and ſlaughtered to ſearch all kinde of cattel. And furthermore, it ſhall be lawful for him to eat whatſoever ſhall be by him in this caſe ſearched and ſlaughtered. Alwayes provided for a ſpace of a whole year enſuing the date hereof once a week, the next year every moneth once, and after that every quarter of a year for the ſpace of his whole life, he do diligently peruſe all the Rules and Canons belonging to the Butchers trade.

Witneſs

Rabbi N. Butcher.

A Butcher is called in the Hebrew tongue *Schochet*, the Butchers trade *Schachten*. The ſearcher, or overſeer, who looks whether they be ſound or not *Bodek*, and the action of ſearching *Badken*.

In the exerciſe of this their trade they uſe knives of divers ſorts, proportioning them according to the quantity and bigneſs of the beaſt that is to be ſlaughtered. Their knives of a greater ſize have commonly broad and blunt edges, yet apt enough to cut: if they have any gap in them, if it be never ſo little, it is not lawful to uſe them. The greater ſort of beaſts being ready to undergo the knife have their feet tied by the Butcher, in imitation of *Abraham*, who bound his ſon hand and foot when he was about to ſacrifice him. Afterwards he cuts the weeſil of the beaſt at one cut.

Then he looks upon his knife, to ſee whether there be any flaws or gaps therein, which action of his is very neceſſary, ſeeing a gap in the edge of the knife doth in ſuch manner terrifie the poor beaſt, that the blood runs unto the heart to comfort it, ſo that the knife cannot make a paſſage for it, by which means the beaſt becomes unfit to be eaten. When he hath cut deep enough, he hangs the beaſt upon the Cammerel, unbowels it, and making a couple of holes, one upon the right, another upon the left ſide of the heart; he, or any other who is skilful in ſearching, thruſts his hand through theſe holes into the body of the beaſt, with an intent to know certainly, whether any blood or little Bladders full of blood clag or cleave unto the heart or liver. Which if he perceive any

other

other fault, be it never ſo little; then it is not lawful for any Jew to eat thereof: as it is written: *Ye ſhall be an holy people unto me, neither ſhall you eat any fleſh that is torn of beaſts in the field: ye ſhall caſt it to the Dog.* And again, *Of a beaſt defiled or rent with beaſts, whereby he may be defiled, ye ſhall not eat: I am the Lord.* Out of theſe words the Iews draw this concluſion, That it is not lawful to eat the fleſh of any beaſt which is not without taint, ſpot, or blemiſh; when the Text it ſelf ſpeaks not of the living creature, but of a dead carkaſe, a beaſt that hath died of it ſelf: or hath been torn in pieces by another.

Exod. 22. 31.

Birds and all kindes of fowl the Jews do kill and ſlaughter in the ſame manner that they do their beaſts: cutting their throats, and letting the blood drop down into a heap of aſhes, covering it therewith. This their practiſe they ground upon that action of *Rebecca, who when ſhe ſaw Iſaac, lighted down from the Camel.* Upon which words the Rabbines in the *Schechitos* or Butchers book have left in writing, that at that time it was with *Rebecca* after the manner of women, whoſe virgin, or menſtruous blood the Birds came and covered after that ſhe had riſen from the earth: and therefore they ſay, that God commanded them in lieu of this to cover and hide the blood of Birds when they ſlaughter them.

They cover alſo the blood of other Beaſts with earth; becauſe the earth opened and ſwallowed up the blood of righteous *Abel*, when *Cain* ſlew him. Alſo, ſaith the Author of the Butchers book have ſeen it recorded in the book *Chaſidim*, that the blood is therefore to be hid in the earth, leſt Satan coming, and finding it uncovered, ſhould accuſe us before God of great injuſtice; becauſe it would ſeem a very unjuſt and cruel act, miſerably to kill and ſlaughter a poor innocent and unreaſonable creature in ſuch a tyrannical manner, which hath committed no ſin or offence againſt us, and therefore is not lyable to puniſhment. Surely the Iews would make the Devil a very ſottiſh Fool and ſhallow brain'd Aſſe who cannot know thus much; and themſelves very cunning and crafty in ſuch a circumvention of him.

Gen. 24. 64.

Abel ſignifies vanity, ſhewing the righteouſneſſe of man to be nothing elſe: hence that excellent Elogie, *Adam, Cain, Abel*, the earth hath poſſeſſed vanity. The names of the three firſt men making it up.

After that they have killed a great beaſt, they take all the veins and nerves out of his body, picking away the fat which cleaves unto them; then putting them in water to mollifie and ſoften

ſoften them: after a certain ſpace taking them out again, and waſhing them in clear water, ſo that no drop of blood remain in them; then they lay them upon a ſhingle or cloven, that the water may drop from them; then they put them into a veſſel, and ſalt them; which veſſel is full of holes, to this end, that if any blood remain in them, it being ſucked out by the ſalt, may diſtil, and finde paſſage through the holes and crevices. If they are not deſirous to have their meat throughly ſalted, they put it in the pickle only for an hour, and then boyl it. They eat not any thing which hath the leaſt drop of blood in it; for it hath been alwayes their uſe and cuſtom, and is at this day in a wonderful manner to abſtain from it. They likewiſe do not eat the hinder parts of any beaſt unto this day, becauſe the *Angel touched the ſinew that ſhrank in the hollow of Jacobs thigh.* Yet the Jews of *Italy*, by the rules of their Anatomy, have found out, and concluded, that if the veins, ſinews, and arteries be artificially taken out, the hinder parts may alſo be eaten, without making any ſcruple for conſcience ſake. Surely if the Jews who lived in the time of *Moſes*, had been cunning skilful and expert in this art, then had he ſpent his breath in vain, in forbidding them to eat ſo many ſeveral ſorts of Beaſts, Fowls, and Fiſhes. And I am verily perſwaded, that if a Sow ſhould be brought at this day to ſome of theſe profound Anatomiſts, they by cutting her up, and taking out the veines, nerves, and ſinews, would make her a dainty diſh for a Jews dinner. Gen. 32.

They ſell the hinder parts of the beaſt to the Chriſtians: yet I would wiſh all Chriſtians that do buy any ſuch proviſion at the hands of a Jew, to conſider and know, that the Jews are wont before they bring them to the Shambles, to ſpit upon and defile them, cauſing their children to piſſe upon them: they themſelves pronouncing a curſe upon them, that the Gentile that buyes them may eat up their filthineſs, even death it ſelf. I would not have the Reader to think this a Fable, for it is confirmed by the joynt teſtimony of ſo many Jews as have been converted to the Chriſtian faith. Perhaps the Jews are not in every place ſo evil minded, ſo ungodly, and wicked; yet in general they bear a tyrannous hate and malice againſt us Chriſtians.

To conclude: by this their great skil in Anatomy, and cutting up of beaſts, and taking out the nerves and ſinews, it comes to paſſe that they are ſuch excellent Phyſitians, judging of mans body by inſight into that of the beaſt, and of all the diſeaſes incident thereunto: yet many a Chriſtian is forced to pay for his phyſick with the loſſe of his life. Concerning which matter if any one deſire to read more, I refer him to *Antonius Margarita* in his book of the falth of the Iews.

CHAP. XXVIII.

Of their Marriages.

COncerning theſe marriages it is to be noted, that at the handfaſting or celebration of the eſpouſals, or immediately upon the finiſhing thereof; many Iews both young and old are called together into ſome ſpacious Arbour, every one of the younger ſort carrying a pot in his hand. Afterward comes one, and reads openly the Letter or Bill of contract; the Contents whereof are, That *N.* the ſon of *N.* and *N.* the daughter of *N.* have promiſed to marry and be married one to another. That the one will give unto the other ſuch and ſuch a dowry. That the nuptials are to be celebrated upon ſuch and ſuch a day; and that the party which doth not perform every condition and covenant, according to every part and parcel contained in the Letters of eſpouſal, is bound to pay unto the other fifty Florens. The Bill being ended, the parties to be married ſay one unto the other *Mazal tob*, which is as much as God ſend you good fortune, which the young men hearing, throw their earthen pots upon the ground, and break them, ſaying, that it is a token of good luck, plenty, and abundance. The eſpouſals thus ended, every one departs the place, and is preſented at the door with a cup of the ſweeteſt wine, which alſo hath ſome confection annexed unto it. For eight dayes after

after, neither the (*a*) Bride nor Bridegroom are ſeen without doors. Many youngſters and ſtriplings repair unto the Bridegroom to keep him company, where they paſſe away the time by the invention of many toyes and trifles, to recreate him, and make themſelves merry, quaffing and carouſing healths to his good fortune. The lawfulneſſe of the act they prove out of the Hiſtory of *Samſon*, who being about to be married, had brought unto him thirty companions to be with him.

The dame Bride upon the day before the marriage, muſt waſh her ſelf in cold water from top to toe, ſo that her whole body be hid in the water. She is led to the Bath, and likewiſe back again, by an attendance of gagling women, making a certain confuſed noiſe as they go and return: to the end that every one may ſee and know that ſhe is a Bride.

The Girdle which the Bride ſends to the Bridegroom ought to have ſilver ſtuds: but that which he ſends unto her, ought to have thoſe which are of gold. A Iew upon a certain time to ſatisfie me in my requeſt, gave me the reaſon hereof, to wit, that the ſilver repreſented the ſeed of the man, which is white: the gold the ſeed of the woman, which is red: a frivolous and fooliſh reaſon, as the moſt of their others are.

Upon the day whereon the Bride is to be led into the Synagogue to receive a bleſſing, ſhe puts on her wedding garments, decking, trimming, and dreſſing her ſelf in the Iewiſh faſhion, as finely as ſhe can poſſibly: ſhe being ready dreſſed, ſhe is led along by her Maids and Damoſels, who ſing Marriage Songs, and Bridal-Ballads, bringing her into a certain chamber or cloſet, and placing her in a rich and coſtly Chair, where they comb her head, truſs up her locks, deck her with Fillets, adorn her with Ribbands, beautifie her with

(*a*) The Jews of ancient dayes had two ſorts of wives; the one called *Naſhim* נשים: which according to Rabbi *Juda* which were married with a Bill of contract or ſolemn eſpouſals, whoſe children were heirs unto their fathers lands and goods. The others called *Pelagſhim*, Concubines, or half-wives, not lawful wives or Miſtreſſes of the houſe; neither were their children heirs unto their fathers goods: derived from פלג *Palag*, to divide, and *Iſhah* a wife, a divided or half wife. The former ſort are derived either by the figure *Aphereſis*, from אנשים *Anaſhim*, by taking away the firſt and capital letter Aleph, ſhewing that the Man is the Womans head, or from נשא *Seduxit*, to ſeduce, becauſe ſhe deceived *Adam*, or from נשה *Nahah* to forget; either that women are weak in memory, or rather, that their fathers houſe in them is as it were extinct, and quite forgotten.

Garlands, put a vail over her face, and that for modeſties ſake, as *Rebeckah* did when ſhe was to meet her husband *Iſaac*.

While the women are combing her head, they expreſſe a great deal of mirth and jollity, skipping, ſinging, laughing, dancing, and all to keep the ſpleen of Dame Bride from overflowing with melancholy, which they are conceited to be a work moſt grateful and acceptable in the eyes of the Lord. And that the women may more eaſily believe it, the impudent Rabbines in their Talmud do affirm, that God did the like to *Eve*, when ſhe was to be given to *Adam*, plaiting her hair, dreſſing her head and locks, and alſo did ſing, foot it, and dance with her in Paradiſe: which they ſtrive to prove out of the words of *Moſes*, *And he brought her unto Adam*, as though he had brought her skipping, and leading the dance, as a Bride is now wont to be brought to her husband, trimmed, and compleatly dreſſed, with her hair tyred, and locks truſſed up. It is recorded alſo in *Pirk Eliezer*, that God attended upon *Adam* and *Eve* like a Serving-man while the marriage was in finiſhing, and that he made the Canopie with his own hands under which they were to receive the bleſſing: that the Angels became the Minſtrels, playing divers tunes upon Trumpets, Pipes, and other inſtruments, that *Adam*, *Eve*, and God himſelf might dance. In this blaſphemous manner writes he that is the Author of that book called *Bricum Spigelium*, printed ſome few years ago at *Cracovia* in *Poland*, the German tongue and Hebrew letter: which book contains many reprehenſory and moral precepts, and is of great eſteem among the Iews at this day. I finde it regiſtred in the Talmud, that God only made treſſes for *Eve*, which they prove out of thoſe words, and *God built*, which the Rabbines read *plaited*; and hence the Iews at this day call the plaits of a womans hair *Biniaſa*, which in Engliſh ſignifies a *building*, from the Hebrew word *Banah*, which ſignifies to build: which ſignification *Moſes* alſo gives unto it, when he ſaith, *The Rib which the Lord God had taken from man, thereof he built * a woman and brought her to Adam.* Which, the Rabbines being Commentators, muſt carry this ſenſe: that God plaited *Eves* hair, and brought her unto *Adam*, leaping and dancing as he came along. Surely if there were but the leaſt

Gen. 2. 22.

Tract. Medah c. 5. p. 45. Gen. 2. 22.

* Signifying, that mankind was perfect when the woman was created, which before was like an unperfect building. Or rather, becauſe the women build their husbands an houſe, as *Rachel* and *Leah* built the houſ of Iſrael, *Ruth* the laſt.

leaſt ſparke of true knowledge, they would bluſh and be aſhamed to utter theſe blaſphemous ſayings before the world, but God in his juſt judgment hath ſmitten them with blindneſs, that ſeeing they will not ſee, and hearing they will not underſtand. We leave them therefore and return to our matter.

The time being come when the bleſſing due unto the married couple is to be given unto them, foure boyes take the Canopie which is faſtened to foure poſts and wooden pillars, and carry it into the ſtreet or garden where the ſolemnity is to be kept: whither the bridegroom comes, being attended with many men following him at his heels. After him followes the bride and her damſels, with ſackbuts, timbrels, and other muſical inſtruments, ſeating her ſelf by her ſpouſe under the Canopie. This Canopie they call by the name of *Chuppah* which ſignifies a cover or ſhelter. When every man and woman there preſent have taken their places, then every one begins to cry out *Baruch habba*, *Bleſſed is he that cometh.* Which ſaid, the Bride being led by others is to compaſs and circle about her bridegroom three ſeveral times, as a Cock doth when he is about to tread a hen, becauſe it is ſaid, *A woman ſhall compaſs a man.* Then the bridegroom takes his bride and leads her once about the floore in a circle, the people in the mean time caſting wheat or other grain upon the bride and ſaying, *encreaſe and multiply:* hereby ſignifying that peace and abundance of riches in houſekeeping ſhall befall them, according to that of the Pſalmiſt, *He maketh peace in thy borders, and filleth thee with the flower of wheat.* In ſome places they mingle mony among their wheat, which the poorer ſort gather for their own relief. The Bride is to ſtand upon the right hand of the Bridegroom, becauſe it is written, *Kings daughters were among thy honourable women, at thy right hand did ſtand the Bride in a veſture of golde.* She muſt turn her face towards the South, becauſe it is a tradition of the Rabbines, that whoſoever placeth his bed in that manner, that he lying therein his face ſhall be towards the South, not towards the North, ſhall be the father of many children.

b Chuppah a cover, arbor or ſuch like, from the Hebrew root כפף which ſignifies to cover or hide.

Jer. 31. 22.

Gen. 1. 28.

Pſal. 147. 14.

Pſal. 45. 10.

The Rabbine who marries and joynes them together in the bond

bond of matrimony, takes the skirt of the hair-cloth or garment, by them called *Tallith* (a) which the Bridegroom wears about his neck, and puts it upon the head of the Bride; which is occaſioned by that ſaying of Ruth to Boaz, *Spread the wing of thy garment over thy handmaid for thou art the kinſman*, and that of Ezekiel: *I paſſed by thee, and looked upon thee, behold thy time was as the time of love, and I ſpread my skirts over thee, and covered thy filthineſs: yea I ſware unto thee, and entred into a Covenant with thee, and thou becameſt mine.*

(a) Tallith טלית a cloak or hairy garment Gen. 25. *Rabbi Solomon* ſaith that it is a little cloak peculiar to the Jews, which they uſed in time of prayer from טלל obtegere to hide or cover. Ruth. 3. 9. Ezek. 16. 8.

In the next place he takes a glaſs of wine, which they call (the bride-boule) bleſſeth it, giving thanks unto God that the Bride and the Bridegroom by his inſtinct, have given their conſent to be joyned together in the bond of matrimony, and reaching out the cup unto them, commands them to drink thereof. If the Bride be a virgin, then the cup muſt have a narrow mouth, if a widow a large one, at *Wormes* they uſe an earthen cup, as alſo at other places. After that they have both taſted of the cup, The Rabbine takes the wedding-ring from the Bridegroom which is made of pure gold, yet having no jewel in it, and calling ſome witneſſes ſhews them the ring, and asketh whether it be a good one, and worth the mony that was given for it; and then puts it upon the Brides finger, repeating the letters of contract with a loud voice. Which being ended, he takes another glaſs of wine, bleſſing and praying over it, giving thanks unto God that the Bride and Bridgroom had mutually accepted one of another. Then reaching them the Cup and bidding them drink thereof, which when they have done accordingly, the Bridegroom takes the Cup and throws it againſt the wall in remembrance of the ruinated temple of Jeruſalem. In ſome places they are wont to throw aſhes upon the Bridegrooms head for the ſame end and purpoſe. And hence alſo it comes to paſs, that the Bridegroom wears upon his head a hood of a black colour, ſuch an one as mourners uſe: and the Bride a cloak all rough and hairy, able to fright a childe out of its wits, to ſhew unto us that in their greateſt jollity they ought to afflict and humble themſelves for the deſolations of their City and Temple. Thus they walk in garments which may ſhaddow

dow out much ſadneſs, but in their hearts they have not ſence nor feeling thereof. Proving the neceſſity of this trifling outſide ſorrow from the words of the Pſalmiſt, *Serve the Lord in fear, and rejoyce unto him with reverence.* Pſal. 2.11.

That this their marriage or coupling together is celebrated abroad in open aire without covert, the reaſon is becauſe they ought to multiply even as the ſtars of heaven for multitude. When the marriage is ended they ſit down to dinner, the Bridgroom muſt ſay grace, and is bound to ſing a long prayer and thankſgiving: and the ſweeter he ſings the better he pleaſeth his bride, and indeed he doth it rather out of pride and to pleaſe her, then for any glory to God. While he is ſinging, others are calling for the hens to be brought and ſet upon the table. The Brides meſs conſiſts of an henn and egge ſerved in together in one diſh. the Bridegroom carves a little of the hen and gives it to his bride: which ſo ſoon as he hath laid upon her trencher, the reſt of the gueſts behaving themſelves more like hungry dogs then men, catching at, and with both hands pulling in pieces the hens before them, devour them in a moment. He that can get moſt being accounted the worthieſt man at the table. Every one eats what he catches without help of either knife or trencher, he that hath firſt done begins to ſnatch what he can from his fellow: yea ſomtimes out of his very mouth, cauſing thereby a great deal of fooliſh ſtirr and much laughter; and all this they doe to make the new-married couple merry and jocund.

The egge which we ſaid is uſed to be ſerved in together with the hen is alwayes raw, which they are wont to caſt one at anothers face, not ſparing a ſtranger or Chriſtian if he be invited and there preſent. The foreſaid egge is ſet before the Bride to comfort her, and let her know that ſhe ſhall bring forth her children eaſily, without pain and grief: even as a hen bringeth forth an egge, with that eaſe that ſhe expreſſeth it by her cockling voice of joy and gladneſſe. After theſe ſports and childiſh fooleries, they fall to feaſt their bellies in good earneſt. after dinner they dance many Giggs, and Capering Currantos, and when they are about to depart and to put a period to theſe nuptial ſports, dance a dance called *Mitzuah*, The *commandment*, or marriage *pavin*, becauſe it was commanded by God himſelf. This

This they dance in this manner, the chief man at the table takes the Bridegroom by the hand, he another, and ſo every one his fellow, even ſo many as have any skill in dancing, takes one another by the hand. So likewiſe the chief matron and moſt honourable woman in the company joynes hands with the Bride, and all the reſt one with another. Dancing hand in hand and making a great noiſe with their feet, and in this manner put an end to their marriage rites and ſports: which commonly endure for the ſpace of eight dayes together. If the marriage day chance upon the Sabbath, then their dancing meaſures are quite out of meaſure, thinking that thereby they honour the Sabbath in an extraordinary kinde, becauſe the Sabbath is called a ſpouſe as we formerly declared. A great care muſt be had that no uncircumciſed Chriſtian be invited to the marriage, for *Solomon* ſaith, *The heart knowes the bitterneſs of his ſoule, and a ſtranger* (that is a Chriſtian) ſhall not be made partaker of his joy, thus wreſting the Scripture to a ſenſe clean contrary.

Moreover, they write that the Angels ſeeing the Chriſtians at their marriages do preſently depart: and devils enter the place, doing much dammage, in ſtirring up ſtrife, brawlings, jarrings, ſlips and falls, breaking armes and ſhins, murther, and what not. Hence we may ſee how willingly they ſuffer Chriſtians to be preſent at their marriages.

When they pledge a health they ſay, *Iochajim tobhim*, God grant it may be for your health; but if they like not the man who drinks to them, as a Chriſtian, by the foreſaid words they underſtand an imprecation or curſe. *Relalah*, for this one word in their Cabbaliſtical computation comprehends the two former: willing hereby to ſhew that they wiſh he may drink his laſt: many ſuch machinations and imprecations they plot and powre out againſt the Chriſtians, of which in another place; I will only here adde a Copy of the marriage bill, or letter of contract, which I finde drawen in manner and form following.

The dowry bill.

Upon the ſixth day of the week, the fourth of the moneth Sivan in the year five thouſand two hundred fifty and fourth year of the Creation of the world, according to the computation

computation which we uſe here at Maſſilia, a city which is ſituate near the ſea ſhore, the Bridegroom *Rabbi Moſes* the ſon of *Rabbi Jehudah* ſaid unto the Bride *Clavona*, the daughter of *Rabbi david*, the ſon of *Rabbi Moſes* and citizen of *Lizbon*; Be unto me a wife according to the law of *Moſes* and Iſraell; and I according to the word of God, will worſhip, honour, maintain, and govern thee according to the manner of the husbands among the Jews, which do worſhip, honour, maintain, and govern their wives faithfully. I alſo do beſtow upon thee the dowry of thy virginity, two hundred deniers in ſilver, which belong unto thee by the Law, and moreover thy food, thy apparrel and ſufficient neceſſaries, as likewiſe the knowledg of thee, according to the cuſtome of all the earth.

CHAP. XXIX.

Touching the bill of divorce uſed among the Jews.

IT is an eſtabliſhed truth, that the Jews had a certain indulgence granted by *Moſes* for their divorcements; for from the begining it was not ſo, neither was it Gods ordinance; but *Moſes* did it for the hardneſs of their heart, and to avoid ſome greater inconvenience: as Chriſt hath clearly ſhewed unto us in the new teſtament. There is extant in the Talmud a voluminous tract concerning the divorce now in uſe among them, upon which many other of the Rabbines have written many ſubtle and divers Commentaries: and in them have laid down many cauſes for which the ſtrongeſt bond of Matrimony may be broke in pieces. Matth. 6. 19. Tract. *Gitin.*

The cauſes pretended by the Jews at this time, were the ſame that were urged when our Saviour Chriſt was here on earth, ſo that the husband can quickly take occaſion of ſe-

peration, from his wife, and easily finde a staffe to beat the dog withall.

The bill of divorce ought to be written in a peculiar forme, the lines whereof must not exceed or be fewer then the number of twelve. This ought also to be delivered unto the woman in the presence of three faithful witnesses, being signed and sealed in the presence of them. When the husband gives this letter unto his wife, he must say in expres terms, behold O woman the bill of divorce, for by this thou *being* divorced from me, art permitted to marry to any other man, the form of this bill followeth.

The bill of divorce. In the Latine Copy the bill was imperfect, I have therefore corrected it according to that in *Moses Kotsinsos* f. 133.

Upon such a day of the week, and such and such of the moneth. N. Such or such a year of the creation of the world, according to the computation which we use here in this City. N. *Situate neer the River* N. *I of the Country* N. *the son of* Rabbi N. *now dwelling in such or such a place, neer such or such a river, have desired of mine free will without any coaction, and have divorced, dismissed, and cast out thee my wife,* N. *of the Country N. the daughter of* Rabbi *N. dwelling in such or such a Country, and dwelling now in such or such a place, situate neer such or such a River, which hast been my wife heretofore, but now I doe divorce thee, dismiss thee, and cast thee out, that thou mayest be free and have the rule of thy self, to depart and to marry with any other man whom thou wilt; and let no man be refused by thee for me, from this forward for ever. Thus be thou lawful for any man, and this shall be to thee from me a bill of separation, a bill of divorce, and a letter of dismission*

According to the law of Moses

And Israel
N. the son of N. witness
N. the son of N. witness
N. the son of N. witness.

This kinde of divorce is not in every place put in execution, they chuse a place of some fame and note neer adjoyning some notable

notable River, whither ſome of the chief Rabbines are cited by a writ, if ſome others be not there reſident. The Jews are very much for this carnal divorce, writing vaſt volumes in way of Commentary upon it; but by reaſon of the hardneſs of their heart, not once dreaming of the ſpiritual, whereby they are ſevered from the Lord of hoſts. Hence remaining aliens from God, and according to their deſert vagabonds over the face of the whole earth.

CHAP. XXX.

Touching the manner how a Jewiſh woman divorceth her ſelf from the brother of her deceaſed husband.

IT is recorded in the fifth book of *Moſes*, that the husband of a woman dying, his brother being unmarried ſhall go in unto her, take her to wife, and raiſe up ſeed unto his brother, that his name be not put out of Iſrael. And if the man like not to take his brothers wife, then ſhall ſhe go up to the gate and accuſe him before the Elders, and loſe his ſhooe from off his foot, and ſpit in his face, and anſwer and ſay, ſo ſhall it be done unto the man that will not build up his brothers houſe. But in proceſs of time this cuſtome was diſanulled and it was ordained by the Rabbines that none ſhould take to wife the widow of his deceaſed brother, but rather for to free himſelf from her for his greater honour, ſhould ſuffer her to draw off his ſhooe, which kinde of divorce is called by the Rabbines *Chalitza* which is performed in this manner.

The widow calls unto her five witneſſes, who muſt be men of another family, with whom ſhe being about to appear before the chief Rabbine, ſummons her husbands brother alſo to the ſame place. When they are come, the Rabbine asks the woman whether three moneths are gone and paſt

ſince the death of her husband? Whether her husband dying left behinde him a brother unmarried? Whether he that is there preſent be the natural brother of her husband, begot by the ſame man? Whether they think themſelves fit to beget children to raiſe up ſeed, or an heir unto the dead, as alſo to themſelves now ſuperviving? What age they are of? and laſtly he aſketh the widow whether ſhe be faſting or not? For if ſhe have formerly taken any meat, ſhe may not lawfully ſpit in the face of her husbands brother.

Then he aſketh the dead mans brother whether the woman there preſent was wife unto his deceaſed brother when he was alive? Whether he will take her to wife? or elſe be divorced from her by the *Chalitza*, or drawing the ſhooe from off the heele. If he anſwers that he is not willing to marry her, then a ſhooe is brought unto him made after a ſingular faſhion, with latchets and other neceſſaries, this he takes, and leaning himſelf againſt a wall puts it on upon his right foot naked. Then comes the woman unto him and ſaith, this my husband's brother would not raiſe up ſeed unto him, and for this cauſe from henceforth he ſhall not be called my husbands brother. Hereupon, ſtooping towards the earth, ſhe unlooſeth his ſhoe with her right hand, and drawing it off his foot ſpits in his face; and that with ſuch force, that the five witneſſes may ſee the ſpittle: and ſaith, *Thus ſhall it be done unto him that will not build up his brothers houſe.* Then the witneſſes and all the whole company cry *Chalutz hannahal*, that is, the ſhoe is drawn off. Thus are theſe two ſeparated each from another, that they may ſeverally attend their own employments.

Here ariſeth a great queſtion among the Rabbines, how a woman, ſuppoſe that ſhe wanted the right hand, could draw off the ſhoe.

Some of them have permitted that in ſuch a caſe ſhe may uſe her teeth to the unlooſing of it: Others ſolve it in another manner. If the brother to the man deceaſed will not ſuffer the ignominie of this diſcalceation, and the woman be about to marry unto another, then is he bound to pay a great ſum of mony unto her, that he may be freed from her. If her husbands brother dwell in another City, then is ſhe her ſelfe

ſelf compelled to follow him, and to indent with him about marriage. Concerning this cuſtom of raiſing up ſeed unto the Brother, was that Queſtion propoſed by the *Sadduces* (*a*) to our Saviour: that ſeeing ſeven brethren had one after another married the ſame woman, whoſe wife ſhe ſhould be in the Reſurrection? out of which we may conclude thus much, that it was in uſe among the Jews even in Chriſts time, for the brother of the man deceaſed, to go in unto and marry his brothers wife.

(*a*) Matth. 22. The Sadduces were a certain Sect among the Jews: they had their name either from *Sedek*, Juſtice, becauſe they juſtified themſelves before God: or from *Sadoc*, the firſt Author of the Hereſie, who lived under *Antigonus Socheus*, who ſucceeded *Simeon* the juſt. They rejected the Prophets and all other books of Scripture, ſave the five books of *Moſes*. They rejected traditions: they denied a reward for good works, and puniſhment for evil, the reſurrection of the body, Angels and Spirits, Fate and Deſtinie; aſcribing all to mans Free-will; and affirming the ſoul to be annihilated after it departs the body. *Druſius* de trib. Sect. cap. 8. lib. 3.

CHAP. XXXI.

Of the uncleanneſs of the women, and how they carry themſelves in the time thereof.

IT is not lawful for a woman in the time of her uncleanneſſe to enter into the Synagogue, to pray, to name the name God, or to handle any holy book, as it is written, *Let her touch no holy thing, nor come into my Sanctuary, untill the dayes of her purification be finiſhed*: yet ſome of the Rabbines have licenſed it They of the moſt holy ſort write, that what woman ſoever being admoniſhed of theſe things, abſtains from them, ſhall lengthen her own dayes. So ſoon as ſhe hath the leaſt knowledge of her own uncleanneſſe, ſhe ſeparates her ſelf from her husband for the ſpace of ſeven dayes, in which time ſhe dare not touch him, ſit upon one ſtool with him, eat at the ſame table, drink out of the ſame cup, ſit oppoſite unto him, nor ſpeak unto him face

face to face. When the one would give any thing unto the other, they are not wont to do it by throwing, but they lay it down upon ſome table or ſtool, that the one being for a good ſpace removed, the other may take it up.

When the man lieth with his wife in her uncleanneſſe, then the children which they beget prove Lepers, and they affirm that this is one of the chief reaſons why there are ſo many Lepers among the Chriſtians, to wit, carnal copulation in the time of the womans uncleanneſſe; hence ſcattering abroad venemous and bitter words againſt us in writing among the vulgar, which I will not now relate.

When any woman of the Jews hath reckoned up the ſeven dayes of her uncleanneſſe, ſhe holds on and addes ſeven dayes more of her purification unto them; after which time ſhe finding her ſelf throughly purified, ſhe clothes her ſelf in white robes, takes another woman with her, and goes to waſh her ſelf in cold water, and that ſo nakedly, that ſhe muſt not have her ſmock to cover her. In the Winter time in ſome places they are wont to powre hot water into the Ciſtern in which ſhe bathes her ſelf. But in other places they are wont to waſh themſelves in cold water, as well in Winter as in Summer. They are bound to dive ſo deep, that not an hair of their head be ſeen without the water: and in the mean time it is not permitted that they ſhould altogether cloſe either their eyes or their mouth, that the water may enter into both. They ought alſo to ſtretch out their fingers, bend their body, that their Paps do not touch it, to diſhevel their hair by combing of it, to have no rings upon their fingers, leſt there ſhould be any place in the body which might not be drencht in the water. Some of them upon the waſhing day eat not until they have bathed themſelves: others will not eat any fleſh, leſt any thing ſhould ſtick within their teeth, and hinder the water to come in betwixt them. If any of them have a playſter upon a wound, they ought to remove it; as alſo to cut their nailes. None muſt preſume to touch the woman while ſhe is in the water, yea, though ſhe fall into a ſwoon, unleſſe with hands firſt waſhed. If after her waſhing any thing ſtick between her teeth, ſhe muſt into the water again. Many things more might be ſpoken concerning this matter,

matter, if it were lawful to diſcover the ſecrets of women. The Jews themſelves have written a certain little book in the German tongue, and Hebrew character, touching the manners of women: and they call it *the book of women.* He that can get it, let him read it: without all doubt it may be had among the Jews dwelling at *Frankford* upon the *Mane.*

CHAP. XXXII.

Of the poverty of the Jews, and their manner of begging.

IT is a common report that the Jews will not ſuffer that any of their nation ſhould beg their bread, which experience proclaims fabulous: for the poor are often times relieved by the rich. Upon the Friday at Eve, as alſo upon the Eves of every Feſtival the poor go unto the houſes of the richer ſort to beg an almes, that upon the Sabbath or Feſtival, which by an eſpecial command they are duly to ſanctifie, they may ceaſe from begging. If there be any one among them, who in particular is vexed with ſome extream want; the Rabbines having knowledge of it, grant him a licenſe for begging: In which they declare his neceſſity, his honeſty, and witneſſe him to be a ſtout profeſſor of the Jewiſh faith, and other ſuch circumſtances. This Letter or teſtimonial they call *Ribbuiz*, an Epiſtle or Letter of collection; and the begger himſelf they call *Rabzan*, which ſignifies a gatherer. This Letter being granted and given unto him, he travels through the whole Region, viſiting all the Jews he can light upon, and requeſting ſome gift of them. If he come into any place where there are many Jews inhabiting: he delivers this his Petition to the chief Rabbine, or to him who beates the poſts of the houſes with an hammer, and warns them to the Synagogue; or to the Senators, or the chief among them; or to the Ruler of the Synagogue,

From קבץ colligere.

From רבץ colligere.

Synagogue not unlike a Conſul, or to the overſeers of the poor, or to the diſtributers of alms, or to the Collectors for the poor mans Box; (ſuch are they who gather money among the Chriſtians, going hither and thither through the Temple, having a certain bag with a Cymbal hanging at the end of a ſtaff) he delivering it unto them, he intreats them that by their leave it may be lawful for him to beg in their quarters. This being granted, he together with two more ſtands at the gate of the Synagogue, and deſires that ſome money may be given him: or otherwiſe the fore-mentioned couple take his Letter, and gather for him from houſe to houſe, ſo much as they can get.

When one of the poorer ſort hath a daughter mariageable, and cannot give her any dowry; then the Father thus miſerable, wanders up and down with a Letter of the ſame ſort, until he gather ſo much as will be the means to beſtow her: otherwiſe he ſhall hardly procure her a husband.

When the poor Jewes go thus on pilgrimage, and turn aſide unto other Jewes: they aae by them for a day or two ſo freely made welcome, that they pay nothing for their entertainment. But the ſecond day being paſt, they begin to be weary of their preſence. Hereupon this ſentence is propoſed to the publick view of travellers in ſome place of their houſe. *The firſt day he is a gueſt, the ſecond day a burden, the third day a Fugitive, and ſtinketh.*

CHAP.

CHAP. XXXIII.

Of the diſeaſes incident to the Jews

MAny are of opinion, that the Jews are more lively then the Chriſtians, and not obnoxious to ſo many diſeaſes. But experience ſpeaks the contrary; and their often funerals, even incident unto them in their younger years, confirmes it for a tale. Yea, every man daily ſees how they are lyable to the Mezels, Botches, to the frail diſeaſe, Plague, and other Maladies, no leſs then other people. The frail diſeaſe they name *Choli nophel**, which diſeaſe, as it is very common among them, ſo are they wont to wiſh it to another, ſaying, God give thee *Choli nophel*, or *Tippul*. They call the Plague *Hilluch*, hence in their execrations they ſay, *Corripiat te hilluch*, the Plague take thee.

The Falling-ſickneſs, from נפל cadere. Hilluc, from הלך to go or walk, becauſe the Plague is a very walking diſeaſe.

In the time of any ſpreading Peſtilence, they writing certain unuſual Characters, and wonderful names upon the doors of their Houſes, Chambers, Bed-chambers, Stoves: affirm them to be the names of thoſe holy Angels which are ſet over the Peſtilence. I have ſeen written upon their doors *Adiridon*, *Bediridon*, and ſo forth annexing *diridon* to every Letter in the Alphabet, which they think to be a preſent remedy againſt the Plague. The Leproſie is not ſo frequent among them as among the Chriſtians; both becauſe they are fewer in number then the Chriſtians, and alſo becauſe they are more temperate in meats and drinks, and other kinde of things which cauſe this diſeaſe. For in their meats, as much as in them lies, they endeavour to fulfil the law of *Moſes*. They are not ſo obſtinately abſtinent from any kinde of meat as Swines fleſh: they cannot endure to hear of it. Yea, they will rather ſuffer death then eat it. Yet ſome of them have been troubled with this diſeaſe, as *Antonius Margarita* witneſſeth

neſſeth, who in his time ſaw ſome leprous Jews at *Prague*. The Old Teſtament alſo hath recorded this malady to have been very frequent among them. They call it *Nega*; and in their curſings ſay, I wiſh *Nega* may fall upon thee.

CHAP. XXXIV.

Of the puniſhments for offences among the Jews.

SEeing the Jews have for a long time been without a King and Scepter, and have loſt all power and authority of paſſing ſentence of life and death: they enjoyn at this day a certain kinde of penance to him that offendeth, which he muſt of duty undergo and perform. The adulterer is bound to divers ſorts of penance, according to the nature of the fact committed. In the Winter time he is compelled to ſtand for certain dayes in the water of ſome River or running Brook. If there be Ice upon the water, then they cut and hew out a place for his ingreſſe with an Hatchet; & he is forced to ſtand up to the chin in the water ſo long as an Egge may be made hard roſted. In Summer time he is compelled to ſit naked in an heap of Piſmires; where, although he be ſo naked, that he hath not the leaſt rag upon him, yet are his ears and noſtrils ſtopped: his penance ended, he waſheth himſelf with cold water. If the ſeaſon be neither hot nor cold in which he is to ſuffer puniſhment, then they appoint him a certain time of faſting, for the ſpace whereof he muſt not eat, unleſſe it be very late at night: at what time they give him ſome ſmall portion of bread and water; and this they practiſe until the time come when he may either ſtand in cold water, or ſit amongſt an heap of Piſmires. It is written in *Medraſch*, that the firſt man *Adam* ſtood in the water up to the noſtrils an hundred and thirty years before he begot *Seth*, for eating of the forbidden fruit.

Lib Chaſidim num. 167. Reſchis Chochma, p. 22.

If

If the puniſhment ſeem to be leſſe then the offence requires: then they compel him in the Summer time to run through the middle of a thick ſwarm of Bees, which may lance and ſting his body until the bulk thereof by reaſon of the anguiſh ſwell again. And ſo ſoon as he is cured of the ſaid malady, he muſt again run through the foreſaid ſwarm of Bees, and that more then once, according to his deſert. If he have often committed fornication and adultery, then for many years he muſt continually ſuffer the ſaid puniſhment. Such a Faſt is ſometimes enjoyned ſuch an offender, that for the ſpace of three years he muſt faſt night and day, not eating any thing unleſs it be at ſupper, when his daintieſt fare muſt be bread and water: onely this qualification is annexed, that he may chuſe whether he will perform the forementioned injunction, or otherwiſe faſt three whole dayes in every one of the three years, not taſting the leaſt morſel of bread or drop of water. As Queen *Eſther* did in her great and extream neceſſity, and commanded the Jews to practiſe the ſame.

If any go in unto a woman at unfitting time, he is enjoyned to faſt forty dayes, and every day to have his back twice or thrice ſoundly laſhed with a lethern whip, and thirty nine ſtripes to be given him. He muſt not eat any fleſh or hot meats, drink no wine unleſſe it be upon the Sabbath day. If any kiſs or embrace a woman being in her monethly flowers, he muſt undergo the ſame puniſhment.

A Robber is adjudged to a three years exile: as alſo that wandering through every City where any Jews do ſojourn, he ſhould with a loud voice proclaim, *Rotzeach Ani* *, I am a Robber, and expoſe himſelf to the laſh. He muſt not eat fleſh, nor drink wine. He muſt not cut his hair or beard, nor put on any clean linen, or change of garments. It is not lawful for him to waſh his hands: every moneth once he is bound to cover his head, and to binde the arm wherewith he acted the murther thereunto with an Iron Chain, and ſo to deplore the offence committed, in the ſight of the Iews. Some have this puniſhment inflicted upon them, that if they ſleep one night, they ſhould watch the next, and ſo become vagabonds upon the face of the earth, as *Cain* was. Others are compelled to wear plaits of Iron upon their naked skin. Others for-

* From רצח occidere.

ced to proſtrate themſelves before the door of the Synagogue, that every incommer may tread upon. If any Jew accuſe another, and bring him before a Chriſtian Magiſtrate, or divulge his wickedneſſe and evil actions, then is he called a traytor. Others inflict ſome grievous puniſhment upon him, and from thenceforth eſteem him as a man of no account and reckoning.

CHAP. XXXV.

Touching the burial of the Jews, and how they are bewailed and lamented of their living Friends and Kinsfolks.

WHen any Jew is viſited with ſickneſs, then the learned Rabbines come diligently to viſit and comfort him; which they eſteem as a good and precious work. If any be ſick unto death, he ſends for his neareſt Kinsfolks and other of the learned crew. If the ſick perſon be rich, then in the firſt place they barter with him about his temporal eſtate: if poor, they ſpare their labour. They ſeriouſly exhort him to a conſtant perſeverance in their faith. Firſt of all catechiſing him whether he believes the Meſſias is yet for to come. He is alſo bound to make a confeſſion of his ſins upon his death-bed, the form whereof is this. I confeſſe before thee, my Lord and God, the God of my fathers, the Lord of all creatures, that health and ſickneſſe are in thy hand. I pray and beſeech thee to reſtore me to my former health, and being mindful of me to hear my prayer, as thou heardeſt the prayer of King *Hezekiah* when he was ſick. But if my appointed time be come, then let this my death be the remiſſion of all my ſins which I have committed, either out of ignorance or wantonneſſe

neſs ſince the day that I was born. Grant that I may have a part in paradiſe, and in that world to come that is reſerved for the juſt Grant that I may know the way of life everlaſting. Satisfie me with the joy of thy excelling countenance by thy right hand for ever more. Bleſſed be thou O God who heareſt my prayer.

Their final comfort is, that temporal death a debt to corrupt nature, may be a reconciliation for all their ſins, and that God is bound to remit their ſins, becauſe they undergoe this death. Alaſs who can but perceive what peace ſuch poor comfort can afford to a loaden conſcience.

When he is giving up the Ghoſt, then all the by-ſtanders whether kinsfolke or ſtrangers rent their garments, yet this they doe in the skirts thereof where the rent being but a hands breadth can doe no great hurt: they deplore and lament the man departed ſeven dayes after the example of *Joſeph* who mourned for his father for the ſame ſpace, and for the renting of their garments they produce that Scripture, *Jacob rent his garmants and put ſackcloth upon his loines and lamented his ſon many dayes.* Gen. 50. 10. Gen. 37. 34.

As ſoon as he is dead they caſt forth all the water in the houſe into the ſtreets; cover his face, that from thenceforth none may behold it. Then they take his thumbe and by wreſting of it into the palme of his hand, make it to repreſent the name *Schaddai*, which is ſo great a terrour to the devil that he dare not approach the dead corps. They binde his thumb with the threads and ſtringes of his own coat, which otherwiſe would not remain crooked. For it is ordinary for a dead man alwayes to ſtretch out his hands and fingers, thereby ſignifying that he hath left the world, and that there is nothing in it which he can now lay challenge unto: as on the contrary, the little infants at their birth have their hands ſhut; thereby intimating that God hath given, and as it were delivered unto them the riches of this earthly Tabernacle. Then is he waſhed with hot water, that he may be clean when he ſhall give an account of his ſins and offences.

This done, they take an egge and break it, mixing the intrals of it with wine, and with a great deal of curioſity, anointing the head of the dead carcaſs therewith. They inveſt him

with

with his white robe, which he was wont to wear upon the day of reconciliation; and for a concluſion of all commit him to the ſafe cuſtody of the Grave.

When he is carried out of the houſe they hurry a certain ſhell after him: thereby ſignifying that by his exit the harſh tones of a melancholy ſadneſs ought to be utterly ſilenced.

So ſoon as they come to the place of burial, then they ſay, Bleſſed be God who hath created, formed, nouriſhed, ſuſtained, and at laſt brought you (for ſo they beſpeak the dead as if they were alive) into the duſt of the earth again. He knowes your number, and in his good time will reſtore you unto life. Bleſſed be thou O God that takeſt away life and giveſt it again. Then they ſet the Corps down by the grave, and compaſſing the Sepulchre repeat a long prayer. In this they praiſe God that he hath pronounced a juſt ſentence upon him, which ſentence they name *tziddueck haddin* (*b*) This done, certain of them take up the Corps, lay it in the grave, caſting the earth upon it. His neareſt kinsfolks beginning firſt. The burial being ended, they depart home with great lamentation. By the way ſome one of them ſtooping three times backward, pulls the graſs from the earth, and with his hands lifting it up above his head, caſts it behind him, hereby ſignifying that the dead ſhall riſe again, and once more ſprout out of the earth like unto graſs; as the Prophet ſaith, *You ſhall ſee it, and your heart ſhall rejoyce, your bones ſhall flouriſh as the herbe.* Others ſay, that by this ceremony man is put in minde how he is duſt and aſhes.

(b) *Juſtitia juditij*, a juſt judgment.

Eſa. 60. 14.

When they return into the porch of their Synagogue, they waſh their hands, ſaying, *He will ſwallow up death in victory, and the Lord God will wipe away tears from all faces: and the rebuke of the people ſhall he take away from off all the earth; becauſe the Lord God hath ſpoken it.* From thence they goe into the Synagogue and ſit down: by and by they leap up and down, changing their place ſome ſeven times: ſaying a prayer for the dead, which they call *Kaddiſch*; as alſo ſome comfortable ſentences, as this: *The glorious majeſty of the Lord our God be upon us.*

Iſa. 25. 8.

Pſal. 90. 17.

They who bewaile the dead, are forced to ſit ſeven dayes barefoot upon the ground, in which ſpace they are not permitted

mitted either to eat fleſh or drink wine, whether they be the children of the deceaſed or ſome of his kinsfolks. Yet upon the ſabbath dayes and other feſtivals, a diſpenſation is granted unto them in honour of theſe dayes, For the ſpace of thirty dayes together they muſt not goe into the bath, nor to the barber. They muſt not annoint themſelves with oyle or ſweet water, not cut their nailes &c. The man who mournes for the dead muſt eat his meat with men: the woman with women. They idle become careleſs of their worldly affairs, breathing nothing out but the doleful accents of grief and ſorrow. He that mourns eats none of his own bread: his friends who come to viſit him, make him partaker of ſuch victuals as they bring with them. In the firſt place they give him a diſh of egges to feed upon, and that for his comfort; for as egges are round and circular, ſo is death alſo wheeling about now to one, then to another.

The children bemoan their deceaſed parents for a whole year together: the ſurviving ſon of the deceaſed father is tied every day for the ſpace of eleven moneths, to ſay a certain prayer called *Kaddiſch* before mentioned, by the virtue of which prayer, the Rabbines write and beleeve that his father ſhall be delivered out of purgatory. The wicked remain in purgatory for twelve moneths, but they who have led their life in a more godly manner are delivered ſooner. Hereupon it comes to paſs, that the children commonly pray for their faters the ſpace of an eleven years, becauſe there is not any who would have his father accounted for a reprobate. That the father may be delivered by ſuch a prayer, they prove out of a certain ſtory, rather an old wives tale recorded in the book, *Brandſpicilegium* in the tract *Calah Rabbi Akibha*, upon a certain time being travelling, he met a man carrying a load of wood, which neither any horſe or aſſe was able to carry. *Rabbi Akibhah* inquired of him whether he was a man or a ghoſt. He anſwered, I was once a man, but now being dead I am compelled every day to carry ſuch a heavie load of wood into purgatory, and to this end that there I may ſuffer a miſerable ſcorching for my ſins which I committed in my life time, ſo that I may more fitly be compared to an aſſe then a man. Hereupon the Rabbine further enquired of him, whether

ther he had left a ſon behinde him? what was his wives name, as alſo his ſons name? In what City they dwelt? All which when he had declared unto him, the Rabbine inſtantly going into the ſaid City, happened to meet with his ſon, whom he taught the prayer *Kaddiſch*, commanding him to repeat the ſame daily for his deceaſed father, for by this means it ſhould come to paſs that he ſhould be delivered out of purgatory.

The ſon when he had learned the prayer, and had often repeated it for his deceaſed father; the father appeared to the foreſaid Rabbine in a viſion by night, and giving him thanks that he had freed him from ſo great torment, as being the cauſe of his delivery out of Purgatory, and confeſſed that he was now at length thence delivered, and tranſlated into the garden of *Eden*, Paradiſe. Hereupon the Rabbine made all the Schools of the Jews partakers of this hiſtory by his letters, annexing alſo this injunction, that every childe ſhould ſay ſuch a prayer for his deceaſed father. And hereupon it comes to paſs, that the father of a Jew departs this life with great joy and conſolation, knowing that he hath left a ſon behinde him that will pray for him. If one have no childe, the whole Synagogue prayes for him upon their Sabbath and feſtival dayes. By theſe and ſuch like fables, the profound Rabbines inſtill the Jewiſh religion into their yonglings, that by this means they may become pious and learned Jews; yea, hence they are wont to boaſt before the nations of their ſublime wiſdom and ſanctity far exceeding the vulgar holineſs.

It is alſo provided, that a lampe ſhould burn for ſeven dayes together, in honour of the ſoule of the deceaſed party: for the ſoule of any dying man is wont to return to the place where he gave up the ghoſt, and dolefully to lament over his dear conſort the body.

So ſoon as the man is dead they caſt all the water in the houſe out of doors, that they who paſs by, may be warned of the deceaſe of ſome perſon there. Others have recorded that they do this thing in memory of the Propheteſs *Miriam*, of whom it is written: *All the Congregation of Iſrael came into the wilderneſs of* Sin, *in the firſt moneth, and the people remained in* Cades: *where* Miriam *died, and was buried there.*

Num. 20. 1, 2.

And

And when there was no water for the Congregation, they gathered themſelves together againſt Moſes and Aaron.

The Talmudiſts ſay that the occaſion hereof is this: the Angel of death who hath deprived the man of life, waſhing his knife or ſword in the water poiſons it; for they write, that Satan or the meſſenger of death ſtanding at the beds-head with a drawen ſword in his hand; upon which ſword hang three drops of gall: which as ſoon as the ſick man beholds, being terrified at the ſight, he opens his mouth, whereupon theſe three drops fall into it. By reaſon of the firſt he gives up the ghoſt: the ſecond makes him become yellow and pale: the laſt cauſeth him to putrifie. Tract Aboda Zara, c. 8.

So ſoon as the ſick man dieth, the Angel runs to the waters, waſheth his ſword in them: by which means they being infected with poiſon, are to be powred out.

Again, this is one of the beſt grounds of the Jewiſh faith, *Antonius Margarita* in his tract of Tabernacles, or Booths, writes, that the Jews in ancient times were accuſtomed to pray unto God, that he would not ſuffer the Angel of death any longer to appear in ſuch a fearful ſhape at their beds-heads, and that alſo they had their requeſt granted: and that they their anceſtors put out his left eye conjuring and binding him by the holy names of God.

It is alſo recorded in the Talmud, that great honour ought to be given unto them who have departed this life, becauſe they in the other world have perfect knowledge of all occurrences in this.

They write alſo that the ſoule doth not preſently upon the diſſolution return into heaven from whence it came, but that for twelve moneths ſpace it becomes a vagabond through the earth, returns into the Sepulchre, ſuffers many torments in purgatory: and then twelve moneths fully expired, it aſcends up into heaven there taking its reſt. The queſtion being propoſed in the book called *Schebbet Jehudah*, in a certain diſputation betwixt a Jew and a Chriſtian: How it came to paſs that the dead ſhould know all things that are done here upon earth? It is anſwered, that the ſoule doth not gain an entrance into heaven, untill the body that was buried be turned into duſt: and therefore it remaining ſo long a time upon

the earth, may without contradiction know the things which are done here below. That the ſoule doth not preſently goe into heaven, is manifeſt out of the words of Solomon. *The duſt ſhall return unto the earth from whence it was, and the ſpirit to God that gave it.* In this place they ſay, that by the *duſt* is meant our bodie, which of neceſſity returns unto the earth, out of which it was taken: and by the *Spirit* our ſoule which returns to God that gave it: now then to conclude, the body muſt firſt be made duſt and aſhes, and then the Spirit ſhall return unto the Creator, which if it were otherwiſe, certainly *Solomon* had inverted his words, and propounded them thus; The Spirit ſhall return unto God that gave it, and the body to the earth.

Eccl. 12. 7.

Elias the famous Grammarian, in his dictionary called *Tiſbi*, expounding the word *Chabat* hath left it in record, that it was the opinion of their Rabbines, that ſo ſoon as any of the Jews do take their farewell of this terreſtrial paradiſe, and the chamberlain death hath furniſhed him with a lodging in the lower parts of the earth, that the Angel of death comes and ſits upon his ſepulchre; and that at the ſame time the ſoule returns into the body, reanimates and erects it. Whereupon, the Angel takes an iron chain, the one part of which is hot, the other cold, with which he ſmites the dead corpes two times or more. At the firſt ſtroke all the members of the body are torn one from another; At the ſecond all the bones are diſperſed abroad, at the third, fleſh and bones, yea, the whole carcaſs is turned into duſt and aſhes; Then come the good Angels and gather the bones together, honouring them with a ſecond burial. This puniſhment the Rabbines call *Chibbut hakkeber*, which they do not only write of, but alſo moſt abſurdly believe, in their common prayer petitioning that God would preſerve them againſt this puniſhment, and divert it from them, as we may ſee in that petition which they call *Benſchen*, being in the number of thoſe which they uſe upon the day of reconciliation.

It is written in the book *Chaſidim* that who is much given to almſdeeds, is a lover of reproof and honeſty, who entertains ſtrangers willingly and from his very heart, who prayes with an attent minde; although he die without the land of Canaan,

Num. 3. 2.

Canaan, he ſhall neither taſt nor trie the violence of the grave, but ſhall be certainly preſerved againſt the *Chibbut hackkeber.* (a)

(a) The wounds of the Sepulcher.

Hence it is moſt evident, that they who die in the land of Canaan are free from this torture: but they who die in a ſtrange land are ſubject thereunto. Hither it is alſo to be referred, that they who die in other lands are wont to wander through ſecret caves and holes of the earth untill they come to the land of promiſe, otherwiſe they are not made partakers of the general reſurrection, which thing we have formerly made mention of in the firſt Chapter and other places of this book.

CHAP. XXXVI.

Touching the Jews Meſſias who is yet for to come.

THat a Meſſias was promiſed unto the Jews, they all with one mouth acknowledge; hereupon petitioning in their daily prayers that he would come quickly; before the houreglaſs of their life be run out. The only ſcruple is of the time when, and the ſtate in which he ſhall appear.

They generally beleeve, that this their future Meſſias ſhall be a ſimple man, yet nevertheleſs far exceeding the whole generation of mortals in all kinde of vertues: who ſhall marry a wife and beget children, to ſit upon the throne of his kingdom after him. When therefore the Scripture mentioneth a twofold Meſſias, the one plain, poor, and meek, ſubject to the ſtroke of death: the other illuſtrious, powerful, highly advanced and exalted: the Jews forge unto themſelves two of the ſame ſort, one which they call by the name of Meſſias the ſon of *Joſeph* that poor and ſimple one, yet an experienced and valiant leader for the warrs; Another

The Jews twofold *Meſſias.*

whom they entitle Meſſias the ſon of David that true Meſſias who is to be king of Iſrael, and to rule over them in their own land. About whoſe coming they are among themſelves altogether diſagreeing.

Thoſe ancient Jews who lived before Chriſts incarnation, did not much miſs the marke, when *Elias* ſaid that the world ſhould continue ſix thouſand years, whereof two thouſand were to be void and without force, that is, without the law of God, the other two thouſand under the law: and the laſt under the Meſſias.

Their hope was therefore this, that foure thouſand years after the worlds creation fully expired, their Meſſias ſhould come in the fleſh: in which their errour was ſmall or none at all; for according to the vulgar account of us Chriſtians, Chriſt the true Meſſias was borne in the 3963. year of the world, but according to the Jews computation in the year 3761, we and they differing 202 years. And now becauſe Chriſt came not unto them in great power, a king of glorious ſtate (ſuch as were *David* and *Solomon*) to deliver them from the tyranny of that uſurping *Herod*, and Roman cruelty, neither with a rod of iron to break in pieces and deſtroy their enemies: but only began his kingdom over them with the ſpiritual ſcepter of his doctrine, even for this very cauſe they would not receive him for the true Meſſias, though ſome few did acknowledge and embrace him, and at that time the moſt
Luk. 2.25. ancient and approved men amongſt them did expect his coming: thus we finde a *Simeon* waiting for the conſolation of
Ib. v. 38. Iſrael, and *Anna* that old Propheteſs ſpeaking of him to all that hoped for deliverance in Jeruſalem. The very ſame that
Rom. 11.5. the Apoſtle *Paul* witneſſeth in his Epiſtle to the *Romans*, that though the Jews were moſt ingrateful, *yet is there a remnant of them according to the election of grace*. Yea, when all kingly power, ſacerdotal honour and dignity was taken from them, the city Jeruſalem made a ruinous heap, and their beauty the temple turned into aſhes, every one now begins to ſuſpect the time of the coming of the Meſſias to be paſt. Hence it was that in the 52. years after the deſtruction of the Temple, a certain proud and haughty Jew boaſting that he was the true Meſſias, feared not to affirme himſelf the ſame of whom

whom *Balaam* propheſied in theſe words: *I ſhall ſee him, but not now, I ſhall behold him, but not nigh: there ſhall come a ſtar out of Jacob, and a Scepter ſhall riſe out of Iſrael, and he ſhall ſmite the corners of Moab, and deſtroy all the children of Sheth. And Edom ſhall be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly.* Others underſtood this propheſie of the then newly begun kingdom of the Chriſtians. But the Jews even at this day determine their Meſſias as yet to come, and to fulfil thoſe things which *Balaam* foretold, according to their ſubſtance. That the ſaid Jew ſhould proclaim himſelf the Meſſias, was moſt grateful unto them: who preſently in their own conceits can nouriſh hopes, that they ſhould become the conquerours of the Romans, who a little before had deſtroyed their City and Temple. This Seducer following the letter of the propheſie, names himſelf, *Ben Chocab*, which is by interpretation, the ſon of a Star. His chief follower, who at the very firſt clave unto him, was *Rabbi Akibha*, a man of great learning, who had under his tuition twenty four thouſand Scholars, proclaiming him to be *Malka Meſchiccha*, Chriſt the King. By this means much people went after him; inſomuch, that he chuſed unto himſelf the City *Bittera* for the ſeat of his kingdom. But when that *Adrian* the Roman Emperour, had after a ſiege of three years and an half taken and killed this their Meſſias, and together with this beautiful Star had miſerably ſlaughtered more then four hundred thouſand Jews, then the remnant of ſo great a maſſacre perceiving themſelves led aſtray by this their Star, turn Anabaptiſts, and call him from that day to this *Barcozabh*, that is, the ſon of a lye, a lying and baſtardly Meſſias. Yet nevertheleſſe, many ſince have lived who would be reputed for the Meſſias, as you may read in a book called *Schebbet Jehudah* *.

Num. 2. 4. 17, 18.

The iſſue of all is this; that the Jews convicted in their own conſciences, will they, nill they, are forced to confeſſe that the time in which the Meſſias was to come, is already paſt.

When therefore they had deſpiſed and rejected Chriſt the true Meſſias, and no other appeared, they falſified the above mentioned tradition of *Elias* (which was that the Meſſias ſhould come about the four thouſandth year of the world) by annexing

* *Schebet Jehudah*, the tribe of Judah. A hiſtorical book of the many afflictions, martyrdoms of the Jews, as alſo of their diſputes with the Chriſtians in *Spain*, and *Italy*. It was printed at *Cracovia* in Germany. An. d. 1591.

annexing unto it this Comment; that the time was prolonged for their offences. But when at length no reaſon could be pretended of this long delay, neither could they define the time of his coming: their onely evaſion is, to ſmite with this curſe the head of him that ſhould determine a certain ſeaſon for his coming, *Tippach ruchan atzman ſchel mechaſſchebhe Kitzin* *, *Which is, Let their ſoul and body burſt with a ſwelling Rupture, who peremptorily ſet down the time*; that time (I ſay) in which the Meſſias is expreſly for to come. Yet this not at all pondered, and nothing ſet by, many of them moved by the propheſies of the men of God concerning the coming of the Meſſias, have in their ſouls and conſciences confeſſed, that the time of his coming was already paſt; and therefore in their writings they acknowledge that he is born indeed; but for their ſins and impenitent life, not as yet revealed. And at this inſtant all the Jews dwelling amongſt us are of the ſame opinion. Hereupon *Rabbi Solomon Jarchi* ſaith, that according to their anceſtors, the Meſſias was born in that day in which Ieruſalem was laſt of all deſtroyed, but where he hath ſo long been hid, to be uncertain. Some of them think that he lies in Paradiſe, bound to the womans hair, grounding upon theſe words in the Song of *Solomon*: *Thy head upon thee is like Carmel, and the hair of thy head like purple, the King is bound in the Galleries.* By King underſtanding the *Meſſias*, and by Galleries, Paradiſe. *Rabbi Solomon* follows this expoſition of theſe ancient Rabbines. The *Talmudiſts* write, that he lies in *Rome* under a gate among ſick folks and Lepers, perſwaded by the words of *Eſay*, who ſaith, that he is one *deſpiſed and rejected of men, a man of ſorrows, and acquainted with grief.* Others forge other lies and tales.

Sanhedrin c.11.p.97.

Cant.7.5.

Sanhedrin c.11.p.98.

Eſay 53.3. *

Well, let all theſe things fall out according to their own deſire; yet they ſtill believe he is to come. Firſt then before his coming ſhall happen ten notable miracles, by which every one ſhall be admoniſhed and incited to an accurate preparation for his coming, and alſo be warned to conceive that he ſhall not come ſo poor and privately as Chriſt came. Theſe ten miracles I mean here to preſent in the ſame words that the Rabbines have commended them to poſterity, in a little book called *Abkas Rochel.*

The miracles before Chriſts coming.

The

The firſt miracle, God ſhall ſtirr up and produce three kings, who proving traitors to their own faith, ſhall alſo turn Apoſtates: ſo living before men as though they ſerved the true God: yet in very deed practiſing nothing leſs; ſeducing ſilly ſouls, and after ſuch a manner tormenting their conſciences, that they may abjure God and their own faith, even ſo that many of the ſinners of Iſrael ſhall utterly deſpair of redemption, being ready to deny God, and forſake his fear. Concerning theſe things *Iſaiah* ſpeaketh, c. 59. 14, 15. *Judgment is turned away backward, and juſtice ſtandeth afar off; for truth is fallen in the ſtreet, and equity cannot enter, yea truth faileth.* What? All they why ſhall love the truth ſhall flee in troops, and flying hide themſelves in the caves and holes of the earth, and ſhall be maſſacred by the great, and mighty, and tyrannical perſecutors. At that time ſhall be no king in Iſrael, as it is written. *The children of Iſrael ſhall abide many dayes without a King, and without a Prince, and without a ſacrifice, and without an Image, and without an Ephod, and without a Teraphin:* There ſhall not be any more *Roſch Ieſchibhah* (*b*) that is head of the Synagogue, no faithful teachers who may feed the people with the word of God, no merciful and holy, no famous and eminent perſons ſhall remain. The heaven ſhall be ſhut up and food ſhall fail; theſe three kings ſhall enact laws ſo many, ſo burdenſome, and ſo tyrannical, pronounce ſuch heavie judgments upon men, that but a very few ſhall be left, becauſe they had rather die, then living deny their maker. Yet theſe three kings by Gods ordinance and diſpoſition ſhall only reign three moneths.

In the time of their reign they ſhall double the ordinary tribute, ſo that who formerly paied only eight pieces, ſhall then pay eighty, he who formerly paied ten, ſhall then be forced to give an hundred. He that hath nothing at all to give, ſhall be puniſhed with the loſs of his head: yea alſo, the longer they ſhall reign, the greater and heavier will the burdens be which they ſhall impoſe upon the children of Iſrael. There ſhall alſo come certain men from the ends of the earth, ſo black and abominable, that if any man look upon them he will die through fear. Every one of them ſhall have two heads, and eight eyes, ſhining like a flame of fire. They ſhall

(*b*) *Abkat rochel pulvis aromatarius*, the author *Rimchar* a little book *in octavo* it hath 3 parts, the firſt of the miracles, before the coming of the *Meſſias*, two of the ſoule, and the ſtate of it after this life. The third of *Moſes* his tradition about Mount Sinai, mans creation. &c. It was printed at *Venice anno Dom.* 1597. Hoſ. 3. 4. *Jaſcibhah.* ישיבה a Synagogue from ישב to ſit or reſt.

ſhall run as nimbly and ſwiftly as an hart. Then ſhall Iſrael cry out, woe unto us, woe unto us, the frighted little ones cry alaſs alaſs, dear father what ſhall we doe? then ſhall the father anſwer, the deliverance of Iſrael is now at hand, and even at the door.

The ſecond miracle.

The ſecond miracle, God ſhall make the ſun to exceed in heat, that many burning feavers, plagues, and other diſeaſes ſhall be ſcattered abroad upon the earth, by reaſon of which, a thouſand thouſand of the Gentiles and people of the world ſhall die daily. Hereupon, the Gentiles at length weeping, ſhall bitterly cry out, woe and alaſs whither ſhall we turn our ſelves? where ſhall we hide us? Thus with expedition they ſhall goe and dig their own graves, wiſh for death, and oppreſſed with thirſt and grief, hide themſelves in the Caves and Dens of the Earth. But this great heat ſhall be as phyſick and a refreſhing to them that are juſt and good in Iſrael, as it is written, *unto you that fear my name ſhall the ſun of righteouſneſs ariſe with healing in his wings, and ye ſhall go forth and grow up as calves of the ſtall*; by this ſun of righteouſneſs underſtanding that in the heavens. *Balaam* (ſay they) alſo propheſied of this; ſaying, *alaſs who ſhall live when the Lord hath brought it to paſs.*

Mal. 4. 2.

Num. 24. 23.

The third mirale.

The third miracle, God ſhall make a dew of blood to fall upon the earth: which all Chriſtians and people of the earth thinking to be watery and moſt delightful, ſhall take and drink, and drinking die. The Reprobate alſo in Iſrael who deſpaired of redemption, ſhall alſo die by drinking of it, but it ſhall not be hurtful to them who are juſt among the Iews, who in a true faith firmly cleaving unto God, do perſevere in the ſame, as it is written. *They that be juſt ſhall ſhine as the brightneſs of the firmament, and they that turne many to righteouſneſs, as the ſtars for ever and ever:* again, the whole world for three dayes ſpace ſhall be full of blood; according to that which is written: *I will give ſignes in heaven and in earth, blood and fire and pillars of ſmoke.*

Dan. 12. 3.

Joel 2. 30.

The fourth miracle.

The fourth miracle, God ſhall ſend a wholſome dew upon the earth. They ſhall drink of this who are indifferent honeſt: It ſhall ſerve as a ſalve to them who were made ſick by drinking of the former, as it is written. *I will be as dew to Iſrael,*

Hoſ. 14. 5.

rael, he ſhall grow as the lillie, and caſt forth his root as Lebanon.

The fifth miracle. God ſhall turn the ſune into ſo thick a darkenſs, that it ſhall not ſhine for the ſpace of thirty dayes, as it is written, *The ſun ſhall be turned into darkneſs, and the moon into blood, before the great and terrible day of the Lord come.* At the end of thirty dayes God ſhall reſtore its light: as it is written, *They ſhall be gathered together as priſoners are gathered in the pit, and ſhall be ſhut up in priſon, and after many dayes they ſhall be viſited.* The Chriſtians being ſore affraid to ſee theſe things, they ſhall be confounded with ſhame, and acknowledg that all theſe things come to paſs for Iſraels ſake: yea, many of them ſhall embrace the Jewiſh religion: as it is written, *They that obſerve lying vanities forſake their own mercy.* The fifth miracle. Eſa. 24. 22. Jon. 2. 8.

The ſixth miracle, God ſhall permit the kingdom of *Edom* (to wit that of the Romans) to bear rule over the whole world. One of whoſe Emperours ſhall reign over the whole earth nine moneths, who ſhall bring many great kingdoms to deſolation, whoſe anger ſhall flame towards the people of Iſrael, exacting a great tribute from them, and ſo bringing them into much miſery and calamity. Then ſhall Iſrael after a ſtrange manner be brought low and periſh, neither ſhall they have any helper: of this time *Eſay* propheſied, *And he ſaw that there was no man, and wondred that there was no interceſſor: therefore his arm brought ſalvation unto him.* After the expiration of theſe nine moneths, God ſhall ſend the *Meſſias ſon of Joſeph*, who ſhall come of the ſtock of *Joſeph*, whoſe name ſhall be *Nehemiah*, the ſon of *Huſiel*. He ſhall come with the ſtem of Ephraim, *Benjamin* and *Manaſſes*; and with one part of the ſons of *Gad*. As ſoon as the Iſraelites ſhall hear of it, they ſhall gather unto him out of every City and nation, as it is written: *Turn ye backſliding children ſaith the Lord, for I will reign over you, I will take youone of a City, and two of a tribe, and bring you to Sion.* The ſixth miracle. Eſa. 59. 16. Jer. 3. 14.

Then ſhall *Meſſias* the ſon of *Joſeph*, make great war againſt the king of *Edom*, or the *Pope of Rome*, and being conqueror ſhall kill a great part of his army, and alſo cut the throat of the king of *Edom*, make deſolate the Roman Monarchie, bring back ſome of the holy veſſels to Jeruſalem, which are treaſured up in the houſe of *Ælianus*. Moreover the king of

Egypt shall enter into league with Israel, and shall kill all the men inhabiting about Jerusalem, Damascus, and Ascalon: which thing once noised over the whole earth, a horrid dread and astonishment shall overwhelm the inhabitants thereof.

The Seventh miracle.

The seventh miracle. They say that at *Rome* there is a certain piece of marble, in shape resembling a Virgin, so framed and fashioned, not by mans workmanship, but by the Lords hand. To this Image shall all the wicked livers in the world gather themselves, and burning in lust towards it, shall commit incest with it. Hereupon, in the same marble will the Lord forme an infant, which by a certain rupture shall issue out of it. This Infant shall be called *Armillus Haraschа*, *Armillus* the wicked, and shall be the same which the Christians call Antichrist. His length and b eadth shall be tenn els, the space betwixt his eyes and the palm cross wise. His hollow eyes red, his hair yellow like gold, the soles of his feet green; and to make his deformity compleat, he shall have two heads. He coming to the wicked king of Rome, shall affirm himself to be the *Messias* and god of the Romans, to whom they easily give credit: and make him king over them. All the sons of *Esau* shall love and stick fast unto him. He shall bring under his yoak the whole Roman Monarchie, and to all *Esaus* ofspring glorying in the name of Christian, he shall say, bring me the law which I gave unto you. Which they shall presently deliver, together with their book of Common-prayer, which he shall receive as true and legitimate, acknowledging that he gave that law and book unto them, desiring that they will beleeve in him.

These things once finished, he shall send his Embassadors to Jerusalem to *Nehemiah* the son of *Hushiel*, and to all the Congregation of Israel; with this mandate to bring their law unto him: and confess him to be God: At the report of this, fear and wonder assault their souls: and *Nehemias* accompanied with three hundred thousand voluntiers of the tribe of *Ephraim*, carrying also the book of the law with him, shall come unto *Armillus*, and out of it read him this sentence, *I am the Lord thy God, thou shalt have none other Gods before me.* To whom *Armillus* making answer, shall deny any such sentence to be extant in their law, and that there-

Exod. 20.

fore

fore they ought to acknowledge him for a God, following the example of the Chriſtians, and other people of the earth. Then ſhall *Nehemiah* the ſon of *Huſiel* in that inſtant command his followers to binde *Armillus*, and entering the field with thirty thouſand armed Nobles, ſhall put to the ſword two hundred thouſand of his aſſiſtants. For this cauſe *Armillus* greatly enraged, ſhall gather together all his forces in a deep valley to fight againſt Iſrael, and to deſtroy no ſmall number of *Jacobs* poſterity. There ſhall *Meſſias* the ſon of *Joſeph* breath his laſt, whom the holy Angels ſhall take, hide, and casket up with other Patriarks of the world. The Iſraelites ſhall be ſtruck with ſuch aſtoniſhment, their hearts ſhall fleet like water; but *Armillus* himſelf ſhall not know of the death of their Meſſias, who otherwiſe would not leave one of them alive.

Then ſhall all the Nations of the earth baniſh the Jews out of their dominions, no way permitting them any longer to be their co inhabitants. Moreover, ſuch trouble and diſtreſſe ſhall at that time perplex the Jews, as hath not been from the beginning of the world.

Then ſhall *Michael* come and fan away the wicked in *Iſrael*, as it is written; *At that time ſhall Michael ſtand up, the great Prince, which ſtandeth for the children of thy people, and there ſhall be a time of trouble, ſuch as never was ſince there was a nation even to that ſame time.* Then the remnant ſhall flee into the wilderneſſe, where God ſhall try and purge them after the ſame manner that ſilver and gold is tried in the Furnace. For the Lord ſaith, *I will purge out from among you the Rebels, and them that tranſgreſſe againſt me.* And again, *Many ſhall be purified, made white, and tryed; but the wicked ſhall do wickedly, and none of the wicked ſhall underſtand: but the wiſe ſhall underſtand.* Then ſhall the whole remainder of Iſrael be in the wilderneſſe for forty five dayes, the chief of their fare being graſſe, leaves, and herbs; and that Scripture ſhall be fulfilled in their ears, I *will allure her, and bring her into the wilderneſſe, and ſpeak comfortably unto her.* The truth of this appears out of that of the Prophet, *From the time that the daily ſacrifice ſhall be taken away, and the abomination that maketh deſolate, ſet up, there ſhall be a thouſand two hundred and ninety*

The coming of *Michael*. Dan. 12. 1.

Ezek. 20. 38. Dan. 12. 10.

Hoſ. 2. 14.

dayes. Bleſſed is he that cometh to the thouſand three hundred and five and thirty dayes. But gee thou thy way till the end be: for thou ſhalt reſt, and ſtand in the lot at the end of the dayes.

Conceive that forty five being added to the precedent number of ninty, the laſt number of 1335 daies doth ariſe. In that time all the wicked in Iſrael ſhall periſh; who are unworthy to be copartners in ſuch a deliverance. Finally, *Armillus* invading Egypt with great power ſhall ſubdue it, as it is written: *The land of Egypt ſhall not eſcape.* From Egypt he ſhall muſter his forces for Jeruſalem, ſtriving with might and main once more to make it a deſolate heap. *And he ſhall plant the tabernacle of his palace, between the Seas, in the glorious holy mountain, yet he ſhall come to his end, and none ſhall help him.*

Dan. 11. 42.

Dan. 11. 45.

The eighth miracle. The Archangel *Michael* ſhall ariſe, and ſhall thrice winde a mighty trumpet, as it is written; *It ſhall come to paſs in that day, that the great trumpets ſhall be blowen, and they ſhall come that were ready to periſh in the land of Aſſyria, and the outcaſts in the land of Egypt, and ſhall worſhip the Lord in the holy mount at Jeruſalem.* Again, *The Lord God ſhall blow the trumpet, and ſhall goe with the whirlewinds of the South.* At the ſound of this trumpet the true *Meſſias the ſon of David*, and the Prophet *Elias* ſhall appear and manifeſt themſelves to the devout Iſraelites inhabiting the wilderneſs of Judea. Then ſhall they receive incouragement, the weary hands ſhall be lifted up, and ſtrength ſhall viſit the feeble knees. All the Jews alſo whereſoever diſperſed over the whole earth ſhall hear the ſound of the trumpet, and at laſt confeſs, that God in mercy hath viſited his people, and by a plenary deliverance hath been gracious to his inheritance, and all the captives of *Aſſur* ſhall be gathered together. But the ſound of this trumpet ſhall blaſt the Chriſtians and people of the world with fear and aſtoniſhment, caſting them into horrid maladies, Then ſhall the Jews gird up their loins, and with many a weary journey ſeek to reviſite their Jeruſalem. Meſſias alſo the ſon of *David*, together with his harbinger *Elias*, and all the faithfull his followers in Iſraell with great joy ſhall come into Jeruſalem. So ſoon as this pierceth the ears of wicked *Armillus:* he will babble out, how long will this abject and baſe people thus behave

The eighth miracle.

Iſa. 27. 13.

Zech. 9. 14.

have themſelves? and ſhall once more with a great army of Chriſtians haſten to Jeruſalem to give battel to their newly inaugurated ſoveraign. But God ſhall not permit that the Iſraelites ſhould fall out of the fire into the pit, but ſpeaking unto the *Meſſias* ſhall ſay unto him, Come thou and ſit at my right hand, and to the children of Iſrael, ſit you ſtill, hold your peace, and quietly expect that great deliverance which the Lord this day will impart unto you. Then ſhall the Lord rain from heaven fire and brimſtone, as it is recorded, *I will plead againſt him with peſtilence, and with blood,* Ezech. 38. 22. *and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailſtones, fire and brimſtone.* Then ſhall *Armillus* with his whole army die, and the Atheiſtical Edomites (the Chriſtians they mean) who laid waſte the houſe of our God, and led us captive into a ſtrange land, ſhall miſerably periſh; then ſhall the Jews be revenged upon them, as it is written, *The houſe of* Jacob *ſhall be a fire, and the houſe of* Joſeph *a flame, and the houſe of Eſau* (that is, we Chriſtians, as the Jews interpret, whom they Chriſten Edomites) *ſhall be for ſtubble.* This ſtubble the Jews ſhall ſet in fire, that nothing may be left to us Edomites which ſhall not be burnt and turned into aſhes. Obad. 18.

The ninth miracle. At the ſecond blaſt of *Michael* his trumpet being long and loud, all the graves in Jeruſalem ſhall open, and the dead ariſe, *Meſſias* alſo the ſon of *David* together with *Elias* the Prophet ſhall reſtore to life *Meſſias* that good ſon of *Joſeph* reſerved under a certain gate. The ninth miracle.

At the ſame time ſhall all the Congregation of Iſrael ſend *Meſſias* the ſon of *David* as an Embaſſador to the remnant of the Jews ſuperviving the laſt ſlaughter, diſperſed here and there among the Chriſtians and other people of the earth, to ſummon them to Jeruſalem. Then ſhall the kings of the nations without delay, carry the Jews inhabiting their quarters, upon their ſhoulders, and in Chariots unto *Sion*. I think this will come to paſs much about the Greek Calends. 1. never.

The tenth miracle. At what time the Angel *Michael* ſhall blow the trumpet the third time, then ſhall God bring them forth who border upon the rivers *Goſane Lachlacke*, *Chabore*, and The tenth miracle.

and also inhabited the cities of Juda, and they in number infinite and immeasurable, together with their infants shall enter into *Moses* Paradise; the earth before and behinde them shall be nothing but a flame of fire, which shall consume all which is needful for the preservation of life among the Christians and other people.

When the ten tribes of Israel shall return out of the land of their captivity, then the pillar of the cloud of the divine glory and majesty shall encompass them, as it is written: the breaker up is come before them: *they have broken up, and have passed through the gate, and are gone out by it, and their king shall pass before them, and the Lord on the head of them.* Moreover God shall open unto them fountains flowing out of the tree of life, wherewith he shall refresh them in their journey, lest at any time thirst should annoy them. For the Lord saith, *I will open rivers in high places, and fountains in the midst of the vallies: I will make the wilderness a pool of water, and dry land springs of water.* Again, *They shall not hunger nor thirst, neither shall the heat nor sun smite them, for he that hath mercy on them, shall lead them, even by the springs of water shall he guide them.* To comfort them against these ten signes foregoing the coming of the *Messias*, the most of which pretend great calamity and affliction to the Jews, they have a tenfold consolation. The first is, that the *Messias* is certainly yet for to come: according to that of the Prophet, *Behold thy king cometh &c.*

Micah 2. 13.

Isa. 41. 18.

Isa. 49. 10.

The Jews ten fould comfort against the foresaid signes

Consol. 1. Zach. 9. 9.

The 2. Cons. The second that he shall again gather them together being dispersed over the face of the whole earth, as it is written: *I will bring them from the north country, and gather them from the coasts of the earth, and with them the blinde and the lame, the women with childe, and her that travelleth with childe together, a great company shall return thither:* From which place we may learn thus much, that if any went unto his grave blind or lame, the same shall God raise up cloathed with the same imperfections: that one may more easily know another, yet the Lord shall so perfectly cure the lame, that they shall skip like Roes, as the Scripture witnesseth, *Then shall the lame man leap as an hart, and the tongue of the dumbe sing; for in the wilderness shall the waters break out, and streams in the desert.*

Esa. 35. 6.

The

The third is; that God ſhall raiſe up the dead: as it is written; *Many that ſleep in the duſt of the earth ſhall ariſe: theſe to life eternal, they to ſhame and everlaſting contempt.* The 3. Conſ.

The fourth is, that God ſhall build them up a third temple, according to that plat-form and faſhion which *Ezekiel* hath deſcribed *cap.* 41. *ver.* 1.2,3. The 4. Conſ.

The fift is, that the people of Iſrael ſhall be the ſole Monarchs of the whole world, their dominion ſtretching from one end of the earth unto the other, according to that of *Eſay* 60. 12. *The nation and kingdom that will not ſerve thee ſhall periſh: yea, theſe nations ſhall be utterly waſted.* Yea, the whole world being turned unto the Lord ſhall be ſubject to his law, as it is recorded, *For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to ſerve him with one conſent.* The 5. Conſ. Zeph. 3. 9.

The ſixth is, that God at that time ſhall defeat and deſtroy all the enemies of his people (that is, the Chriſtians) and mightily to revenge himſelfe upon them: as it is written, *I will lay vengeance upon Edom by the hand of my people Iſrael, and they ſhall do in Edom according to mine anger.* The 6. Conſ. Ezek. 25, 14.

The ſeventh is, that God ſhall take away all diſeaſes and maladies from among the people of Iſrael, according to that; *The inhabitants ſhall not ſay I am ſick: the people that dwell therein ſhall be forgiven their iniquitie.* The 7. Conſ. Iſa. 33. 24.

The eight is, God ſhall prolong the dayes and yeares of the life of the Iſraelites: So that they ſhall live as long as the oake or other of that kinde: *for* ſaith the lord, *as the dayes of a tree are the dayes of my people, and my elect ſhall long enioy the works of their hands*, and againe, *there ſhall be no more thence an infant of dayes, nor an old man that hath not filled his dayes: for the child ſhall die an hundred yeares old, but the Sinner being an hundred years old ſhall be accurſed*, which is as much as to ſay, if any die at an hundred years of age, it ſhall be ſaid of him, that he died as a little infant, or in his infancy: for at that time the years of life of the Iſraelites ſhall be equal to them of the fathers from *Adam* to *Noah*, as *Abenezra* comments upon the place. The 8. Conſ. Iſa. 65. 22. See *Reſchaim* in the Talmud c. 6. p. 68.

The ninth is, that God ſhall ſo clearly manifeſt himſelf to the Iſraelites, that they ſhall ſee him face to face. As it is recorded: Ninth Conſ.

Isa. 40. 5. recorded: *The glory of the Lord shall be revealed, and all flesh shall see together: because the mouth of the Lord hath spoken it.* Yea, all the Lords people shall be Prophets, as it is written: *It shall come to pass afterward that I will powr out my spirit upon all flesh, and your sons and your daughters shall prophesie: your old men shall dream dreams, your yong men shall see visions.*

Tenth Conf. The last degree of comfort is, that God shall quite root out of them all imbred lusts, and inclinations unto evil, as it is written: *A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* Ezek. 36. 26. Hitherto we have delivered what we promised out of the book called *Abkkas rochel*, in which though it be summarily set down what the Jews beleeve concerning their *Messias*, as also the manner how he is to bring them back to Jerusalem: yet I think not impertinent in this place a litle more largely to declare with what solemnities their Messias shal give them intertainement in their own land, and with what happines and felicitie they shall lead their lives under him.

The feast which the *Messias* shall make unto the Jews at his coming. When then the Messias hath gathered all the Jews together out of all the nations under heaven and from the foure winds of the earth, and hath brought them unto the land of Canaan flowing with milk and hony; then shall he cause to be prepared a sumptuous and delicate banquet, inviting and friendly welcoming unto it all the Jews with great pomp and joy inexpressible.

At this banquet shall be dished up and served in, the greatest beastes, fishes and fouls that ever God created. The worst wine that they shall drink shall be that whose grape had its growth in paradise, and hath been barrel'd up and reserved in *Adams* Cellar unto that time.

The first dish. *Behemoth.* Job. 4. 10. The first dish in this feast shall be that huge oxe described in the book of *Job*, to be of such great strength and magnitude, named *Behemoth*. This the Rabbines affirme to be the same oxe whereof *David* makes mention in his 50 *Psalm* and 10 verse. *All the beasts of the forrest are mine, and the cattel (Behemoth) feeding on a thousand hills*, that is to say, which every day eateth up the gras of a thousand hils. But a man will aske what at length would have become of this oxe, if he had

had lived ſo long, ſeeing he had long ſince eaten up all his fodder. The Rabbines (*a*) learnedly anſwer that this oxe is ſtall-fed, and remains always in the ſame place, and that whatſoever he eateth on the day grows again upon the night in the ſame length and forme. (a) *Rabbi Salarchi, & Rabbuenaki.*

The ſecond diſh adorning the table ſhall be that vaſt whale, *Leviathan*, (according to the Jewiſh tone Pronounced Lipiaſan) who is alſo deſcribed in the book of Job, and mentioned in other places of holy writ. The 2. diſh. *Leviathan.*

Concerning theſe two beaſts there hath bin handſomly compiled this tradition by the wit and ingenuity of the ſolid pated Rabbins in their Talmud, it runs thus, Rabbi Jehudah ſaith: that what thing ſoever God created in the world he created it male and female. and that without all doubt; for he created the Leviathan: yet leaſt the he and ſhe Leviathan: by engendring ſhould augment the number, and at length by there monſtrous magnitude and multitude deſtroy the whole world, God gelded the male, and killed the female, reſerving her in pickle to be meat for them that are juſt in Judah and feared him, in the dayes of the Meſſias, as it is written: *In that day will the lord with a ſore and great and ſtrong ſword puniſh Leviathan the piercing ſerpent, even Leviathan that crooked ſerpent, and he ſhall ſlay the dragon that is in the ſea.* In the ſame manner he created that great ox called *Behemoth* feeding on a thouſand hils male and female: yet leſt by multiplying they might fill and deſtroy the earth, he gelded the male and killed the female, reſerving it for the Jewes diet in time to come, as it is written: *Loe now his ſtrength is in his loynes, and his force in the navell of his belly, he that made him can make his ſword to approach unto him.* *Babba Baſra.* c. 5. p. 74. Iſa. 27 1. Job 40. 16. 19

The third diſh in this banquet as Elias Levita in his dictionarie named Teſbi out of the Rabbins reports, ſhall be that horrible huge bird called *Barinchue* which killed and unbowelled ſhall then be roſted. Concerning this bird it is written in the Talmud ſhe caſt an Egge out of her neſt by whoſe fall three hundred tall Cedars were broken down. and the Egge breaking in the full drowned three ſcore villages. By this relation it is eaſie to conceive this bird to have been little inferiour in greatnes to the forementioned oxe and fiſh; whence we The third diſh. *Barinchue.* *Bechoros* c. *ult.* p. 57.

may also collect how glorious a dish the Messias is to make of it for his guests, and when there are many such birds (Guls I think) found in the land of Judah, none ought to think that which is reported of this to be fabulous.

The Crow. *Babba bastra.* c. 5. p. 72.

In the forementioned book of the Talmud, we read of a certain great crow which was seen of a Rabbine, worthy to be credited. The relation runs thus. *Rabbi barchannah* saith, At a certain time I saw a frog, which is as great as the village *Akra* in *Hagronia*, well how big was the village? It consisted of no fewer then threescore houses. Then came a mighty serpent and swallowed up this frog. Instantly upon this, a great crow flying that way picked up as a small morsel both the frog and the serpent; and taking him to flight sat upon a Tree, now think with your selves how great and strong this tree must be. To which *Rabbi papa* the son of *Samuel* making answer, unless I had been in the place, and with these mine eyes seen the very tree, I would not have beleeved it. Thus much the Talmudist. Who dare give the lie to this *Rabbine?* When that good man *Kimchi* commenting on the fifty Psalm, and explaining the word Ziz hath there witnessed that *Rabbi Judah* the son of *Simeon* did avouch *Ziz* to be a bird of that bigness, that when he spreads abroad his wings he hides the body of the sun, and wraps the world in darkness. Furthermore, on a certain time, a certain *Rabbine* was upon the sea in a little ship, in the middle of which he saw a bird standing of such an height, that water came only to her knees: which the *Rabbine* observing, bespeaks his companions that there they might wash themselves seeing the water was not deep. But a voice from heaven hindred the attempt, saying unto the *Rabbine*, see that thou do it not: for now seven whole years are gone and past, since a certain man let a hatchet fall in this very place, which hath been ever since a falling, and is not as yet come to the bottome. By which a man may easily gather how long legs this bird had, and how great her body ought to be in proportion to her feet. Without doubt these birds keep their residence in the wood *Ela*, in which, a Lion is reported to live of such an unheard of portraicture, that only to relate would strike a man with astonishment. Of this Lion the Talmud thus fables. When upon

The great bird. ziz.

Talmud in the same place.

The great Lion *Chohn.* cap. 3. p. 59.

on a certain time the Emperor of *Rome* asked *Rabbi Josuah* the son of *Hananiah*, what the reason was why their God compared himself unto a Lion; and whether he was of so great strength that he could kill a Lion? the *Rabbine* made answer, that God did not compare himself unto an ordinary Lion, but unto such an one as lived in the wood *Ela*: to whom the Prince replied, shew me that Lion. Then the *Rabbine* by prayer obtained of God that the lion should leave the wood, and come, when hs was yet foure hundred miles distant from the Emperour, he roared so terribly, that all the women with child in Rome became abortive, and the walls of the City fell flat unto the ground. When he had come an hundred miles nearer, he the second time roared so fearefully that all the teeth of the Romanes fell out of their heads, & the Emperour falling from his throne, lay prostrate upon the earth half dead; who with vehement entreaties begs of the Rabbin to send back the Lion; which was likewise put in execution. But these fables draw us too far from the smell of that feast which the Messias hath provided for the Jews in the land of promise.

The flesh of the foresaid Behemoth and Leviathan will not digest well without a Cup of older wine; therefore the Messias shall broach that wine and give it unto his guests, which was made in Paradise, and was kept from the begining of the world to that time in *Adams* Cellar, as it is written: *In that day sing you unto her a vineyard of red wine. I the Lord do keep it, I do water it every moment: lest any hurt it, I will keep it night and day:* again, *There is a cup in the hand of the Lord, and the wine thereof is red: it is full mixt; he shall poure it out, and the dregs thereof all the ungodly of the earth shall drink and suck them up.* The wine for the feast. Esa. 27. 2, 3. Psal. 75. 9.

Before the supper be served in, the *Messias* after the manner of *Kings*, and Princes, and others celebrating Festivals and Marriages, shall present the Jews with pleasant sports and plaies to make them merry. He will cause *Behemoth* and *Leviathan* to meet in some spacious place, and there they shall play before the *Messias* to pass away the time, and for his minds refreshing, as it is written: *Surely the Mountains bring him forth food, where all the beasts of the field play.* And again, *There go the ships, there is that Leviathan whom thou hast made* The sports where with the Messias will delight the Jews. Job 40. 20. Psal. 104. 26.

made to play therein. Then the oxe running hither and thither shall bend his hornes against the *Leviathan*; which will greatly affect the *Messias*, according to that, *It will be more grateful to the Lord then a bullock that hath horns and hoofs.* The *Leviathan* also shall come to encounter the oxe, armed with his fins as an helmet, not easie to be seen, as it is written: *Who can open the doors of his face, his teeth are terrible round about. His scales are his pride, shut up together as with a close seale.* Here shall be the summons to the battle, and the first encounter begin most hot and furious, but to small purpose, for they being of equall strength neither can overcome the other, but at last wearied out both shall fall upon the ground. Then the Messias drawing out his sword shall slay them both, as it is written: *At that day will the Lord with a sore great and strong sword punish Leviathan.*

Psal. 69. 32.

Job 40. 14. 15.

Isa. 27. 1.

Now comes the Cooks part, nothing but boyling and roasting: and great provision for this sumptuous supper, as it is recorded: *The Lord of hosts shall make unto all people in this mountain a feast of fat things, of fat things full of marrow.* The fish shall be served up in parcels to the guests, which done, every one shall greatly rejoyce, as it is written: *shall thy companions make a banquet of him? shall they part him among the merchants.*

Esa. 25. 6.

Job 41 6.

The marriage of the Messias psal. 45. 10. *Schegal* שגל properly signifieth the wife of a King, from שגל *Shagal* which is to exercise the very act of venery.

This donative supper being ended, the *Messias* shall marry a wife: the Scripture being witness: *Kings daughters were among thy honourable women: upon thy right hand stood the Queen in a vesture of gold.* So the Jews themselves interpret: and the meaning is this, as *Kimchi* professeth in his great gloss: Among the honourable women which the *Messias* shall have, shall be the daughters of Kings. For every King of the earth shall esteem himself highly graced, so that he may give his daughter in marriage unto the *Messias*. But the genuine and rightly so named wife of the *Messias* (properly signified by the word *Schegal*) shall be one of the most eminent beauties among the daughters of Israel; she shall sit at his right hand, without intermission abide in the Kings closet: whereas the other shall stay in, the supping room, or house of the women: not approaching the King, unless it be his pleasure to send for them. In this bond of Wedlock the *Messias* shall beget children;

children; after he ſhall die as other mortals, and his children ſhall ſit upon his throne after him, as it is written: *He ſhall ſee his ſeed, he ſhall prolong his dayes, and the will of the Lord ſhall proſper in his hands*, that is, as a *Rabbine* expounds it, The *Meſſias* ſhall live to a good old age, and at laſt ſhall be brought to his grave with great ſolemnity: and his ſon ſhall reign after him, and after his death his poſterity ſhall poſſeſs his ſeat. Isa. 53. 10.

The manner of life the Jews ſhall have under their Meſſias.

For the manner of life which the Jews ſhall have under their *Meſſias*. Firſt of all the remnant of the Chriſtians and other people which fell not by the hand of the Jews ſhall make haſt and build the Jews houſes and Cities, not for hire, but of free accord, till their ground, plant them vineyards, yea, beſtow their very goods upon them; moreover Kings and Princes ſhall be their ſervants whom they have ſubdued. They themſelves ſhall be cloathed in coſtly aray: all their Prieſts anointed ſhall be holineſs to the Lord; as it is written: *The ſons of ſtrangers ſhall build up thy walls, and their Kings ſhall miniſter unto thee: for in my wrath I ſmote thee, but in mercy have I had favour on thee, therefore thy gates ſhall be open continually, they ſhall not be ſhut day nor night, that men may bring unto thee the forces of the Gentiles, and that their Kings may be brought, for the nation and kingdom that will not ſerve thee ſhall periſh, yea thoſe nations ſhall be utterly waſted, and again ſtrangers ſhall ſtand and feed your flocks, and all the ſons of the alien ſhall be your plow-men, and your vine-dreſſers. But you ſhall be named the Prieſts of the Lord, men ſhall call you the Miniſters of our God: you ſhall eat the riches of the Gentiles, and in their glory ſtall you boaſt your ſelves.* (Oh here with hunger and thirſt how are the Jews oppreſt? Although ſome of them ſatisfie and appeaſe both, without the ſweat of their own brows gaining many a million: for which many a poor Chriſtian ſuffers toile and vexation.) The firſt benefit. Isa. 60. 10, 11, 12. Isa. 61. 5. 6.

The 2 benefit.

2. They ſhall have a new and wholſome aire, as it is written: *Behold I create a new heaven and a new earth, the former ſhall not be thought upon*, by the benefit of this aire they ſhall enjoy their health and prolong their life, even as the men before the flood. In their hoary old age their Isa. 65. 17.

ſtrength

strength and agility shall not forsake them, but remain in the
Psal. 92, 14, 15 same temper as in their youth, as it is written, *They who are planted in the house of our God, shall flourish in the courts of the Lord, they shall bring forth more fruit in their age, they shall be fat and well liking.*

The 3 Benefit 3. The seed once sown shall for ever grow up, increase, and ripen of its own accord: after the manner of Vines which
Hos. 14. 8. require but one plantation, as it is written, *They shall revive as wheat, flourish like a vine, his smell is like Lebanon.*

Whensoever any one shall desire rain for the watering of any particular Field, Garden, or the smallest herb therein, the Lord will pour out upon that place, and on that onely, without delay: for saith the Prophet, *Ask you rain of the Lord, and he shall create lightnings, and give you showres of rain.* Then shall they gather their fruits and wine with great quietnesse and security, and shall not be molested by any enemy: as it is written, The Lord hath sworn by his right hand, and
Isay 62. 8, 9. by the arm of his strength, *I will no more give thy corn to be meat for thine enemies, and the sons of strangers shall not drink thy wine for the which thou hast laboured, but they that have gathered it shall eat it.*

The 4 Benefit 4. No war nor rumour of war shall any more be heard in the land: and there shall be a firm and secure peace established, not only between man and man, but also between man and beast; as it is written, *I will make a covenant for them in that day with the beasts of the field, with the fowls of heaven, and creeping things of the earth: I will put away the bow and the sword and war from the earth, and make them to sleep secure. And I will espouse thee unto me for ever and ever: I will marry thee in justice and judgement, in mercy and commiseration.* Again,
Esay 11. 17. *The Cow and the Bear shall feed: their young ones shall lie down together, and the Lion shall eat straw with the Ox. The Wolf shall lie down with the Lamb, and the Leopard with the Kid: and the Calf and the young Lion and the fatling together, and a little childe shall lead them.*

The 5 Benefit 5. When any war or discord ariseth among the Gentiles, then the Messias shall reconcile them, and renew the league amongst them: so that there shall be no more mutiny; as it is written, *He shall judge among the nations, and rebuke many people,*

people; he ſhall beat their ſwords into plowſhares, and their ſpears Iſay 2.4.
into pruning-hooks: nation ſhall not lift up ſword againſt nation, nor learn war any more. Then ſhall the Iews live in everlaſting joyes, make new marriages, ſing praiſe and glory to God without ceaſing: ſhall be full of the wiſdom and knowledge of the Lord: as it is written, *In this place of which you ſay that it is forſaken, ſhall again be heard the voice of joy, the voice of exultation, the voice of the Bride and the Bridegroom, the voice of them that ſay, Give thanks to the Lord of hoſts.* And again, *the earth ſhall be full of the knowledge of the Lord as the ſea is full of water.*

Briefly, the happineſs of this holy people ſhall at that time be ſo immeaſurable, that neither can the heart of man conceive it, or the tongue yeeld the leaſt expreſſion thereof. Which things thus ordered and declared, leaving the Iewes in this their proſperous eſtate, I will put a period to my labours, and hide the ſecret of their faith from the Chriſtians; ſeeing I have attempted more then they themſelves, if they could have ruled the matter, would have permitted. What I have done already will not be pleaſing unto them, in which I have expoſed to every mans eye the full anatomy of their life and belief.

The Chriſtian Reader may eaſily perceive by that which hath been ſaid, that the faith of the Jews and their whole religion, is not grounded upon *Moſes*, but upon meer lies, falſe and forged conſtitutions, fables of the Rabbines, and inventions of ſeduced Phariſees. And that therefore it ought no more to iſſue out of the mouth of a Chriſtian, that the Jewes ſtand for the Law of *Moſes*, but rather with *Jeremy*, that they Jer. 8.
are ſtrong defendants of the falſe worſhip of the true God, not ſuffering themſelves any way to be drawn from it. And with our Saviour to affirm, that *they make the Command-* Matth. 15.5.
ments of God of none effect by their traditions; in vain they worſhip him, when they teach nothing but the mandates of men: honouring him with their lips, but in their hearts are far from him. In their words they profeſſe to know God, but in Titus 1.
their works they deny him: theſe are the men whom the Lord abhors, who being diſobedient unto his word are unto every good work reprobate, as the Apoſtle *Paul* hath recorded. By which

which it is more manifest then the light of the Sun at noontide, that the punishment is now fallen heavie upon them wherewith *Moses* threatned them: that *the Lord should smite them with madnesse, blindnesse, and astonishment of heart, that they should grope at noon day as the blinde groeth in darknesse.* Deut. 28. And this appears most clearly, and is more then evident from this, that they miserably pervert, and contrary to all reason with an impudent front invested with a dull ignorance expound and interpret the word of God.

O merciful God, who hast vouchsafed to impart this gracious favour unto us Christians, that we being warned by such an horrible example of the divine wrath, should with awe and reverence embrace his holy word, lest the same things should befal us, and so our Candlestick should be removed for our ingratitude, God of his mercy grant, that the Sun of his justice may alwayes shine in our hearts until perfect day, and by the illumination of his good Spirit conduct us unto all truth. Amen.

The End.

Soli Deo Gloria.